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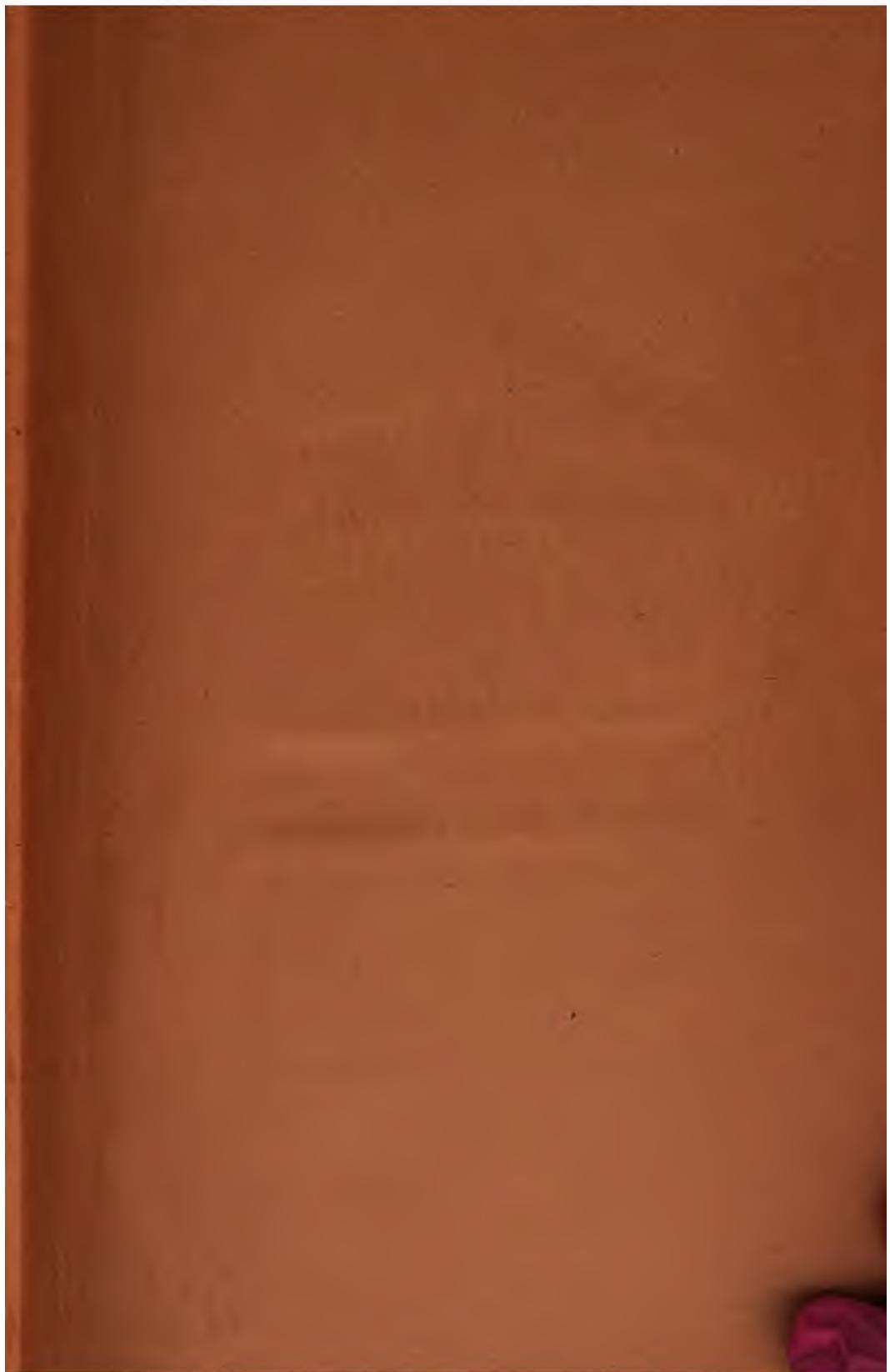
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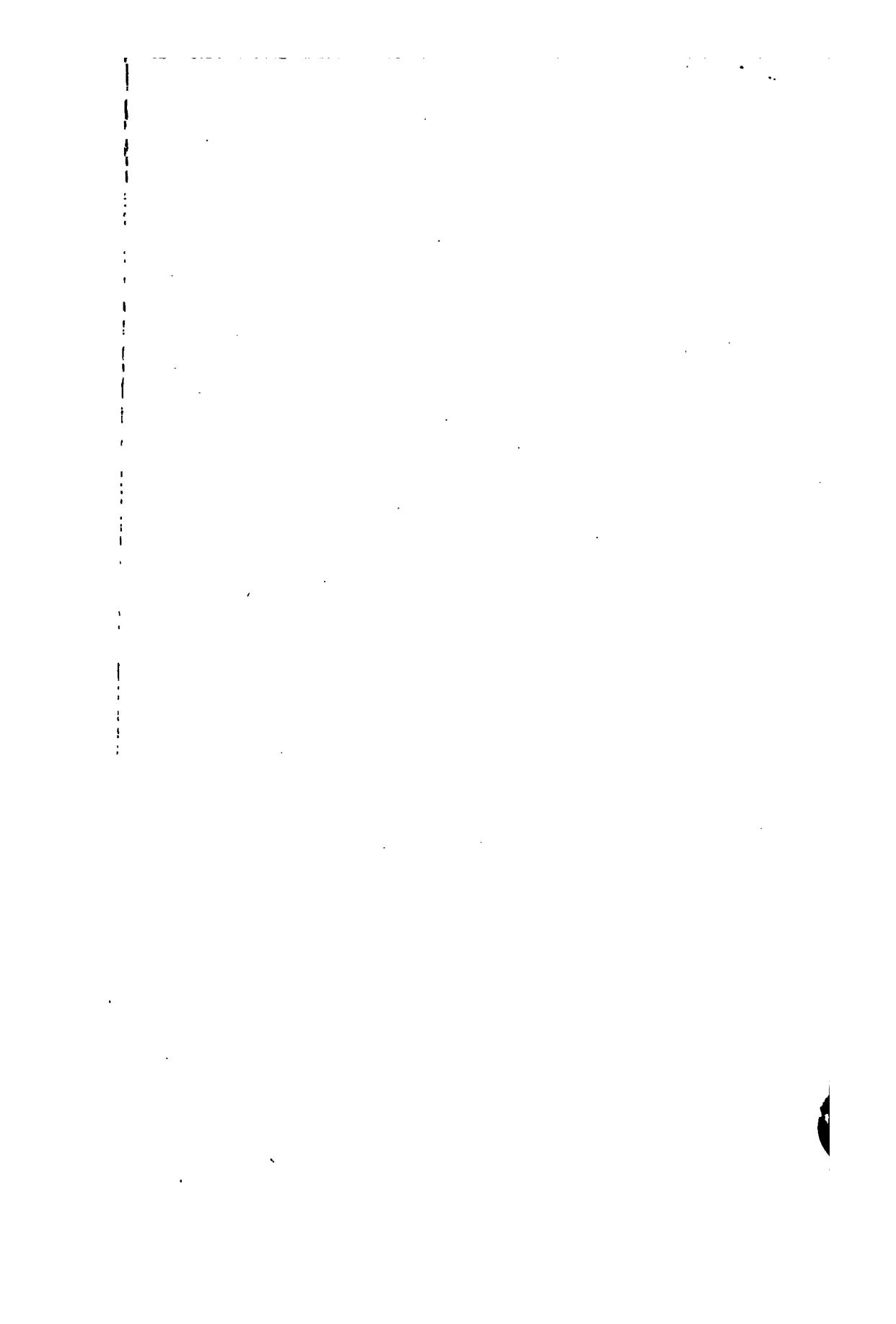
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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XLIX

*Bible N.T. Romans, English and Latin.*

THE LATER VERSION

OF THE

WYCLIFFITE EPISTLE TO THE ROMANS,  
COMPARED WITH THE LATIN ORIGINAL:

A STUDY OF WYCLIFFITE ENGLISH

BY

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A Thesis presented to the Faculty of the Graduate School of Yale  
University in Candidacy for the Degree of Doctor of Philosophy



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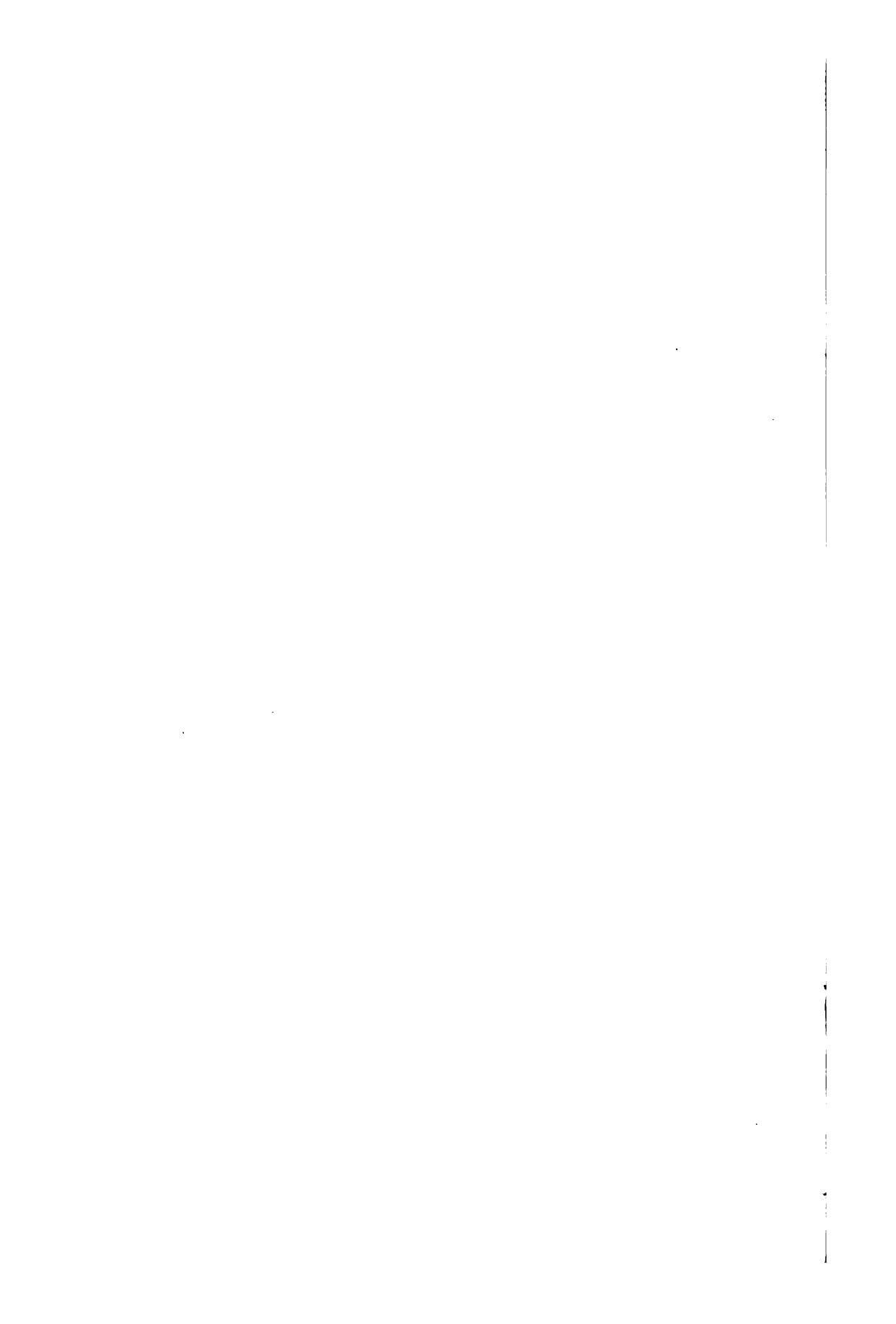
## P R E F A C E

The present study of fourteenth-century English was undertaken at the suggestion of Professor Albert S. Cook, to whose constant and kindly interest and aid it owes most of its real value.

A portion of the expense of printing this thesis has been borne by the English Club of Yale University, from funds placed at its disposal by the generosity of Mr. George E. Dimock, of Elizabeth, New Jersey, a graduate of Yale in the Class of 1874.

E. C. T.

YALE UNIVERSITY,  
May 1, 1913.



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## INTRODUCTION

### I. GENERAL AIM OF THE STUDY

The field of Middle English language and literature is at last receiving the attention that it deserves for its importance in English literary history. Long a tangled wilderness, dreaded and shunned by scholars, who realized the difficulties and labor involved in clearing so vast a tract, and how little could be accomplished by any one person, it is now invaded by scores of busy workers. The first tract to be cultivated was naturally that which promised the readiest and richest returns, the works of Chaucer. Many eminent scholars have put their best efforts upon this great poet, so that to-day more people perhaps than ever before wander with delight through his pages,

As it were a meede,  
Al ful of fresshe floures, whyte and reede.

From Chaucer, interest gradually broadened to include writers of lesser magnitude, of whose works critical editions have been published. Investigations into the language and literary history of the period are going rapidly forward.

No worker in the Middle English field could, of course, entirely neglect the two Wycliffite versions of the Bible, and some have given them rather careful study. It has usually, however, been for the purpose of ascertaining the authorship, or of determining the exact relations of the Wycliffite to later versions. There have been a few German dissertations on the 'Sprache und Syntax' of various

portions or forms, discussed in purely technical fashion. But thus far there has been little effort to evaluate the language of the Wycliffite versions as a living medium for the expression of thought, and to establish it in its place in the development of the English language. In order to accomplish this result, a very careful study must be made, both of the semantics and the syntax, in their relation to current usage, so far as that may be discovered. There are many difficulties in the way, if one would discover the power of a language at any given period, among them the difficulty of knowing just what thought the writer intended to express, and what facilities the language offered him. These difficulties are, however, partially overcome when the passage under consideration is a translation, and still further if it is a translation of a standard text. For such an investigation of the language, the Wycliffite versions are ideal. They are the translation of a text which had been sacred and standard for centuries; a text, portions of which had been translated again and again, from early Old English times, and which is still, in new translations, the intimate possession of every modern nation.

It is my purpose, then, to make a small beginning in the study of the Wycliffite versions, with a view to discovering the resources and capacities of the English language in the last quarter of the 14th century. I have chosen the Epistle to the Romans as the basis of my investigation, on the ground that its philosophy and logic make larger demands upon the translator than does simple narrative like the greater part of the Gospels, without entangling him in the abstruse and highly imaginative writing of such a book as the Apocalypse. Of the two versions, the one which, since the edition of Forshall and Madden, is admittedly the earlier, is far more crude and slavishly literal in translation than the later, so-called

Purvey revision, though some of the apparent crudities resolve themselves, upon close examination, into current usages. It is as though the first writer, be he Wyclif or another, not only held his text so sacred that not one letter of it must be lost in the translation, but also felt keenly the momentous importance of his experiment, and the criticism to which he was subjecting himself. His tense nerves never relax, and his painstaking care never allows him free idiomatic expression. In the revision, the case is different. The bold first step had been taken, and the result had not been disastrous. The nervous tension was relaxed. The reviser could see that the first translator's painful anxiety had overshot the mark. Accordingly, his great desire was to 'make the sentence opyn.' Freer, more idiomatic English is the result. I have therefore chosen the later version as the chief subject of my study, since it is more truly representative of the English language of its day. The necessity of constant reference to the Latin original, if one would fully understand the English, has required the printing of the corresponding Vulgate at the foot of the page.

In his prologue 'vnto the Cristen Reader,' Bishop Coverdale says: 'Sure I am, that there commeth more knowledge and vnderstandinge of the Scripture by theyr sondrie translacyons, then by all the gloses of oure sophisticall doctours.' One might well make a similar statement about the language, and, happily, the materials for such a comparative study are now fairly well in hand. The series of Biblical quotations, begun by Professor Cook, and brought up to 1350 by Dr. Smyth, furnishes the student with material for an illuminating comparison of early English idioms. The Wycliffite versions, and the valuable fragment of a fourteenth-century version edited by Miss Paues, carry the translations through the confused

Middle English period ; and the English Hexapla, with the recent revised versions, complete the series up to the present. It must not, however, be forgotten that all versions from Tyndale to the present day, with the exception of the Rheims, are made primarily from the Greek text, and therefore do not perpetuate the errors of the Vulgate. There is thus a long series of translations of a given passage, even a cursory study of which gives one an insight into the genius of the English language scarcely to be obtained in any other way. Object-lessons, in language as in the physical sciences, are much more enlightening and convincing than any amount of theorizing and generalizing, while at the same time they form a secure foundation for the building of theories.

For the most part, my work has been confined to the presentation of object-lessons. To facilitate a comparison with the nearly contemporary version edited by Miss Paues, the extant fragments of that version have been placed upon the page along with the later Wycliffite version and the Vulgate. In the word-lists, I have brought within convenient compass the lexicographical peculiarities of the later version, making possible a careful intensive study of the semantic content of the translator's words. In the textual notes I have collected all the variations in translation between the two Wycliffite versions (disregarding the manuscript variants) and the Paues version, adding the Authorized Version for the sake of ready comparison with the modern idiom, and all earlier renderings given by Professor Cook and Dr. Smyth, in order to complete the historical survey. The selected studies are by no means exhaustive, but are intended rather to discuss a few syntactical problems, and to suggest still further study of such problems, and of the principles of semantic change in the English language.

Much has been said, at one time or another, about the influence of the French language upon the English during the period from the Norman Conquest to the death of Chaucer. That the influence was enormous is evident; to determine precisely its sources and extent is more difficult. Very early in my study of the Epistle to the Romans, it seemed possible that one or both of the translators had actually before him a French version of the Bible. There is nothing inherently improbable in the suggestion. French books of devotion were common in English monasteries, and a complete French version of the Bible was made in the 13th century, ample time for it to become well known in England by Wyclif's day. In the General Prologue, the reviser of the Wycliffite text speaks of gathering together old Bibles and commentaries, mentioning Lyra, the French commentator, among them. It is very likely that the translator turned to a French Bible for assistance in difficult places, and that, consciously or unconsciously, many of its words and phrases slipped from his English pen.

In order to prove beyond question such direct influence, it would first be necessary to establish the use of an identical Latin text for both English and French versions. That cannot be done, and, in fact, it is very unlikely that there was any really standard text, in the modern critical sense, in use in either country. Yet it is perhaps equally unlikely that there were many important variations in the Latin texts. Until further investigation has enlightened us upon this point, we should therefore be free to assume for the moment a Latin original, substantially identical, for both versions.

The next question which arises presents a still greater difficulty. Which French text did the English translator use, if he used any? The investigations of M. Berger in regard to the manuscripts of French Biblical versions

are invaluable, but they are obviously insufficient for the settlement of this question. In order to build upon a secure foundation, it would be necessary to collate the various manuscripts, or at least the most important families of manuscripts, to determine which were extant in Wyclif's time. The history of manuscripts should be traced, to discover, if possible, which ones were taken to England, and whether any of them were easily accessible to the Wycliffites. Such extensive preliminary labors are beyond my sphere, but there is opportunity for very interesting and valuable investigation in this direction.

The only hints which I could gather are from the work of M. Berger, and from the text of the Epistle to the Romans in the French Bible printed by Antoine Vérard in 1510. This edition, according to M. Berger, is substantially the same as the thirteenth-century version, the only complete French version known to be in existence at the time of Wyclif. There are, however, indications that the text had been modernized, so that, for a close comparison of diction, sentence-structure, and the like, the edition is useless.

Such is the baffling situation, and the English student can do nothing but wait until French scholarship has opened the way. The indications point to direct French influence upon the Wycliffite versions, but the available evidence is too slight to be brought into court. Some day the work must be done, if the problems connected with the influence of French upon Middle English are to be solved satisfactorily.

## II. STUDIES IN VOCABULARY AND SYNTAX

A necessary step toward a full appreciation of the language of the Wycliffite versions is a thorough study of the historical development of the vocabulary and

syntax. This study is immediately fruitful in results. Phrases which seem awkward literal renderings, and words misapplied, become effective and luminous when seen in relation to current usage and historic association. Here the greatest difficulties are also encountered. One awaits with eager impatience the completion of the *New English Dictionary*, and longs for a grammar which shall do for the whole of Middle English what Einenkel (*Streifzüge durch die Mittelenglische Syntax*) has done for Chaucer. The great variety of the influences which have affected our composite English makes the study of its semantic changes almost equally fascinating and baffling.

It will be observed that the greater number of my illustrative examples are taken from the early part of the Epistle. I have noted each word or construction at its first occurrence; and, in a logical discussion, such as this epistle contains, it is to be expected that the significant words will be repeated many times. It is accordingly true that if the first three chapters are fully studied, there remains comparatively little new material in the rest of the book, although I have by no means, in these illustrations, exhausted any section of it.

Variant spellings of the Hexapla versions are here noted in every case, but the Authorized Version, in accordance with my practice throughout this work, is given in the modernized form. The reader should also be warned that, in order to avoid a constant succession of 'apparently,' 'so far as records show,' and similar phrases, conclusions are stated categorically, especially negative conclusions (for example, that such and such a form does not occur in Wyclif), even when some doubt exists as to their absolute truth.

i. i. **clepid.** Cf. i. 6, 7, 8. 30, 9. 7, etc. The verb, through the L. *vocare*, translates the Gr. *καλέω*, in the sense of 'to invite one to something.' See Thayer, *Greek-English*

*Lexicon*,  $\chiαλέω$ , I. b.  $\beta$ , and  $\chiλητός$ . *Call*, though occurring in this sense from ca. 1300, is not found in Wyclif.

**departid.** L. *dividere*, *separare*, *discedere*, *distribuere*, *segregare* are severally translated in LV, in the course of the Bible, by the single term 'departe,' in spite of the fact that 'divide,' 'discern,' 'part' were all in use at the time. This obsolete meaning of 'departe,' and the consequent misunderstanding, gave rise to a dispute in the Savoy Conference of 1661, met for the revision of the *Book of Common Prayer*. The Dissenters demanded, and the Bishops finally granted, 'That these words, "till death us depart," be thus altered, "till death us do part.'"

I. 2. **bihote.** Hex. *promised*. OE. *behātan*, 'to vow, promise.' During its obsolescence in the 16th and 17th centuries, the word acquired, in poetic and archaic usage, the senses 'to command, to name,' still current in poetry.

**tofore.** EV *bifore*; T, C, G, AV *afore*; R *before*. OE. *tōforan*, *aetforan*, *beforan* became *tofore*, *afore*, *before*, of which *tofore* became obsolete in the 17th century; *afore* dropped out of literary use about the same time, but has been very generally retained in dialects to the present time. *Afore* is also kept in the *Book of Com. Prayer*, *Athanasian Creed*: 'In this Trinity none is afore, or after other.'

I. 3. **bi.** T, G as *pertayninge* (*perteynnyng*) to; C *after*; R, AV according to. OE. *bī*, like *aftier*, was used to translate L. *secundum*, but is still very common in such phrases as 'by your leave'; 'by birth he is English,' etc. See the discussion of *aftir* in 2. 2.

I. 4. **vertu.** So in I. 16, I. 20, 8. 38, etc. Here the word means 'power.' In other passages in both EV and LV, it signifies 'miracle,' 'moral excellence,' 'army,' 'order of angels.' The same range of meaning is found in the mediæval Latin *virtus* (see Du Cange, *Glossarium*); all the above senses except 'army' and 'order of angels' are found also in OF. (see Godefroy, *Dictionnaire*). For *in vertu*, T, C, AV have *with* (*wyth*) power; R *in power*; G *mightely*.

I. 5. **folkis.** The earliest example given by *NED*. of the word 'Gentile' is 1380, in the *Works* of Wyclif. It is not

anywhere used in LV, so far as I am aware, but is used in EV some 24 times in the OT, 15 of them being in the book of Isaiah. In LV the rendering is 'hethen (men)', 'folkis,' or 'naciouns.'

**obeie to.** When the intransitive L. *obedire*, through the French *obeir*, was taken into English in the 13th century, 'the English construction was either with a simple object, representing the dative, or with the preposition *to*. . . . The construction with *to* has now become obsolete' (*NED*). The latest example of the construction with *to*, so far as I can find, is Milton, *Paradise Lost* 1. 337: 'Yet to their General's voice they soon obeyed Innumerable.'

**i. 7. ben.** So also i. 32, 2. 8, 2. 13, etc. The use of *ben* for the 3d plur. of the present indicative of the verb *be* was discontinued in the 16th century. It is not used in Hex., but Coverdale says, 1548, in *Paraphrase of Erasmus* 2. 40: 'And what thinges bene they?' 'Ben' or 'bin' is still used in several dialects (Wright, *Eng. Dial. Dict.*).

**i. 10. if . . . Y haue a spedie weie.** T, C, G *that . . . a prosperous iorney (iourney) . . . myght fortune me*; R *if . . . I may . . . haue a prosperous iorney*; AV *if . . . I might have a prosperous journey*. The tendency of the language to substitute for the simple subjunctive a verb with an auxiliary is not marked until after W. Cf. i. 12, i. 13, i. 24, i. 28, i. 29, 2. 25, 2. 26, 3. 4, etc. In later English, the tendency has been checked somewhat by the influence of the AV and the *Book of Com. Prayer*: Luke 12. 13: 'Speak to my brother that he divide the inheritance with me'; *General Thanksgiving*: 'That we shew forth thy praise not only with our lips but in our lives.'

**i. 11. parten.** T, C, G *myght bestowe (amonge you)*; R, AV *may impart(e) (unto you)*. *Impart* in the sense of 'share' was not introduced until Caxton, 1477.

**i. 12. togidere.** The same word is used twice in this verse, translating L. *simul* and *invicem*, and carries the two senses which are common in later use, 'at the same time,' and 'in co-operation or mutual action.' The word is also found in 3. 12, 6. 6, 6. 8, 12. 10, etc.

1. 17. *of leith into leith*. T. C. G. AV from *for*  
*to faylh (faith)*; R. by *faith* into *faith*. The original sense  
of was 'away, away from,' and, among other senses,  
was used as here to express the notion of 'start-  
ing' or 'spring of action.' It rendered L. *ab*, *de*, *ex*, and it  
has been very complex (NED.). From an-  
tient over some of the earlier meanings of *of*.

1. 18. **vnpite.** T. C. G. AV *ungodliness*; I  
NED. says 'The sense of L. *pietas*, "piety," was in-  
tended so as to include "compassion, pity," and in  
sense that the word first appears in *pity*, and its  
*pitié* and *pied*. . . . In ME., both *pite* and *piete* are

in the sense 'compassion,' subsequently both are found also in the sense 'piety'; the differentiation of forms and senses was here scarcely completed by 1600.'

**tho.** OE. *pā*, which is the nom. and acc. plur. of the article and dem. pron. *se*. The form became *þo* ca. 1200, and remained in use as *þo* until ca. 1550. It is used as a 'dem. adj. in concord with a sb. antecedent to a relative' (*NED.*) in Rom. 1. 18, 1. 20, 1. 28, 2. 14, 4. 21, 13. 1, 14. 19, 15. 18. In one instance, 4. 17 (b), *þo* is used as an 'antecedent pronoun followed by a relative clause' (*NED.*), and in two instances, 1. 32, 2. 3, as a simple demonstrative adjective.

1. 20. **creature.** The word was used in its original Latin sense, 'thing created,' from ca. 1300, *Cursor Mundi*. It is found in AV 8. 19, 20, 21, although in 8. 22 the word *creation* is used in precisely the same sense. It is used in the *Book of Com. Prayer*, in the Communion Service, *Prayer of Consecration*: 'these Thy creatures of bread and wine'; 1878, Hooker and Ball, *Morocco*, p. 274: 'The gentian and saxifrage . . . and the other bright creatures that haunt the mountain tops.'

**euerlastynge.** Hex. *eternal(l).* The distinction between Gr. *αἰώνιος* and *ἀλδίος* was kept by L. *aeternus* and *sempiternus*, but is disregarded by W. The group of words *eterne*, *eternal*, etc. is found often in Chaucer, but apparently nowhere else before 1400, with the single instance of *eternity* in EV, *Pref. Ep. Jerome* 4. 64.

1. 21. **vany schiden.** T, C, G *waxed (waxed) ful of vanities*; R *are become vaine*; AV *became vain*. L. *evanescere* occurs only 5 times in the whole Bible, and is always rendered *vanisch* in the Wycliffite versions. It is impossible to elucidate the term in the present state of information. There is apparently no other instance of *evanescere* in this sense, and the Gr. *ἐματαιώθησαν*, according to Thayer, is not found outside of the Bible.

1. 23. **deedli.** T, C, G *mortal*; R, AV *corruptible*. In the sense of 'subject to death,' the word became obsolete in the 16th century.

I. 24. **bitook.** So also I. 26, I. 28, etc. In these senses, 'to deliver, give up,' the word became obsolete in the 17th century.

I. 25. **the whiche.** So also I. 32, 5. 14, 8. 32, etc. *Which*, formerly an interrogative, began to be used as a relative in the 14th century. *Which* and *the which* seem to be used with little or no distinction of meaning. The form *the which* may be due partly to OE. *se* with the relative *be*, but is more directly influenced by OF. *li quels* (Mätzner). Abbott, *Shakespearian Grammar*, explains the use of the article by the desire for definiteness, *which* being considered as an indefinite adjective.

**to.** The verbs seem to govern *creature* in the accusative, but here the construction changes.

**into worldis of worldis.** This expression is a survival of OE. *on worulda woruld* or *in woruld worulde*, used to translate L. *in sæcula sæculorum*, and rests upon an early temporal significance of the word *world*.

I. 26. **passiouns of schenshipe.** T, C, G *shamful(l) lusts*; R *passions of ignominie*; AV *vile affections*. Late L. *passio* is chiefly a religious word, and most of its applications grew out of its use to designate the sufferings of Christ. It is used only twice in the OT, Lev. 15. 13, 25, of physical disease. In the present instance, as in I Thess. 4. 5, it means 'a powerful feeling or emotion of the mind.' *Shend*, the verb, 'to shame, confound,' has been retained in poetic use as late as Browning, *Sordello* 3. 746: 'Shall your friend (not slave) be shent For speaking home?' Keats uses the adjective *unshent* in *Lamia* 197:

As though in Cupid's college she had spent  
Sweet days a lovely graduate, still unshent,  
And kept his rosy terms in idle languishment.

I. 28. **preueden.** Cf. 2. 18, 12. 2, 14. 18, 14. 22. In every instance but one (15. 26) in Romans, L. *probare* is translated by EV LV *preue*, but the L. word is not always an accurate rendering of the Greek text. In the present instance the Gr. word is *ἐδοκιμασαν*, rendered by Thayer 'did think worthy.' See 15. 26, *assayed*.

**repreuable.** T, C, G *leawde* (*lewde*) ; R, AV *reprobate*. The Vulgate here lost the precision of Gr. ἀδόκιμος, by rendering it *reprobus*, the idea of 'failing to stand a test' being omitted. The Wycliffite *repreuable*, 'subject to reproof,' and the later *lewd*, 'vile,' follow the Latin. *Reprobate*, introduced in the 15th century, is used almost entirely in senses derived from Biblical passages, 'rejected, condemned as worthless.'

**wit.** So also II. 34, I2. 2, I4. 5. T, C, G, AV *mynd(-e, mind)*; R *sense*. *Wit*, in this sense of 'mind, understanding,' seems to have fallen into disuse in the 17th century. It is still retained in a few expressions, such as 'at one's wits' end,' 'to lose one's wits.'

**couenable.** T, C, G *comly*; R, AV *conu(v)enient*. The word means 'fit, suitable,' and was in frequent use until the 16th century. It became obsolete in the 17th.

I. 29. **entuye.** So also 10. 19, 13. 13. Hex. uses the same word. This meaning, 'malice, ill-will,' did not become obsolete until the 18th century. Chaucer uses it in *Parson's Tale* 483: 'Envye cometh proprely of malice, therefore it is proprely agayn the bountee of the holy goost'; Shakespeare, *J. C.* 2. 1. 162-4:

Our course will seem too bloody, Caius Cassius,  
To cut the head off and then hack the limbs,  
Like wrath in death and envy afterwards.

I. 30. **fadir and modir.** The word 'parent' was not introduced from the French until the 15th century.

**vnmanerli.** This is a feeble rendering of the L. *in-compositos*, which is a false rendering of the Gr. ἀσύνθετος. T, C, G, AV read correctly 'covenant breakers'; R 'dissolute.' For a complete discussion of this and *without boond of pes*, see Trench, *Synonyms of the New Testament*, Part 2, p. 8. Cf. also John Selden, *Table Talk* 39: "'T is true the Christians, before the civil state became Christian, did by covenant and agreement set down how they would live; and he that did not observe what they agreed upon, should come no more amongst them; that is, be excommunicated.

Such men are spoken of by the Apostle, Rom. 1. 31, whom he calls *ἀνθετούς καὶ ἀσκόνδοντας*; the Vulgate has it, *in-compositos et sine foedere*; the last word is pretty well, but the first not at all.'

1. 31. **without boond of pes.** T, C *trucebreakers*; G *promes-breakers*; R *without fidelitie*; AV *implacable*. For discussion, see the preceding word *unmanerli*. Here also, the correct rendering of the Gr. is found in AV.

1. 32. **worthi the deth.** Hex. *worthy(ie) of death (deeth)*. The omission of *of* after *worthy*, combined with the retention of the definite article, is rare, and seems not to occur after the early 17th century. There are a few examples in Shakespeare, as in *J. C.* 2. 1. 316-7:

I am not sick, if Brutus have in hand  
Any exploit worthy the name of honour.

AV uses it once, 2 Macc. 4. 25, 'bringing nothing worthy the high priesthood.' These examples, however, are not exactly parallel to the case in hand, since they are all more or less figurative. 'Merit' or 'desert' can literally be applied only to persons, and in no case except the present have I found a personal subject used in this construction. Sir Thomas More, *Works*, p. 54. e., uses the personal subject with omission of *of*, but he also omits *the*: 'thei be worthy heinouse punishment.'

2. 2. **affir.** So also 2. 5, 2. 6, 2. 16, etc. L. *secundum*; EV *vþ*; Hex. *according(-ynge, -inge) to*. 'According to' is a sense of *after* retained from OE. *aefter*, and still in occasional use, as in the Litany, 'Deal not with us after our sins,' and in the phrase, 'a man after his own heart.' The EV *vþ* is not so easily accounted for. There is no record of this use of the word outside of the Wycliffite versions. In the Epistle to the Romans, LV never uses *vþ*, EV uses it very irregularly. For instance, *secundum* occurs 9 times in ch. 8, but is not once translated *vþ*, as against some 20 times in the rest of the book where it is so translated. In the OT, *secundum* is sometimes translated *vþ* in LV: Ps. 5. 11, 27. 4, etc. In the General Prologue, ch. 15, the translator says: 'This word

*secundum* is taken for *aftir*, as manie men seyn, and comynli, but it signifieth wel *bi*, either *vþ*, thus *bi zoure word*, either *vþ zoure word*.

2. 3. **ascape.** Hex. *escape*. *Ascape* is the common form found to 1523, due to phonetic leveling of proclitic *ē-* and *ā-*. Cf. *amend*, *abash*, etc. (*NED*).

2. 4. **forthenkyng.** T, C, G, AV *repentance(-aunce)*; R *penance*. *Forthenkyng* goes back to two distinct words, OE. *forpencan* and the prefix *for* + OE. *pyncan*. In Middle English it is used to render L. *pænitentia*, though the more common rendering is *penaunce*, equivalent to the modern word *repentance*. *Forthinking* in this sense became obsolete in the 16th century, and *penance* was dismissed from Protestant religious writings, because of the controversy with the Roman Catholics. The latter maintained that penance was one of the seven sacraments, and necessarily included giving satisfaction for sin. The word is frequently used in the (Douay) Rheims version.

**whether.** So also 3. 3, 3. 5, 3. 29, 6. 3, etc. L. *an*, or *numquid*; OE *hwæðer*. The use of *whether* to introduce a simple direct question, though retained from OE., is rare in ME. outside of the Wycliffite versions of the Bible. It is found 14 times in the Epistle to the Romans. The *Century Dict.* cites two examples: 1549, Latimer, *1st Sermon bef. Edw. VI*: 'Well then, if God will not allow a king too much, whether will he allow a subject too much?' 1596, Spenser: 'What authoritye thinke you meete to be given him? whether will ye allowe him to protecte, to safe conducte, and to have marshall lawe as they are accustomed?' The second example, it will be noticed, is a dubious one, since the alternative *or not* is vaguely implied. I have found no example later than Latimer.

2. 7. **sotheli.** Here the word renders L. *quidem*; in 4. 5 it renders *vero*. In EV the frequent use of *sotheli* and *forsythe* to translate L. *quidem*, *autem*, *enim* is a mannerism which betrays the intense desire of the translator to follow closely his sacred text. *Sotheli* (in modern spelling, *soothly*) is used by Spenser, *F. Q. 3. 2. 14*:

Ne soothlich is it easie for to read  
Where now on earth, or how, he may be fownd.

**ben.** This destroys the sense, which requires something like 'to hem that, bi pacience of good work, seken glorie, and onour, and vncorruptioun, euerlastynge liff.'

2. 11. **anentis.** Hex. *with*. The meaning, as in 2. 13, 4. 2, 9. 14, is 'with (figuratively), according to the way or manner of.' The fundamental form is *anen*, to which by 1200 a final -*t* or -*d* had been added. It was again extended by final -*e* or -*es*, by analogy with words like *onbute(n)* and *onzeanes*. In the 14th century, final -*s* became -*st*, resulting in the forms *anentist*, *anentist*, *anest*. Modern dialect, chiefly Scottish, has *anent*, which has, in the last century, been often affected by English writers, in the sense 'respecting, concerning.' Cf. Scott, *Rob Roy* 22: 'I . . . came . . . to see what can be dune anent your affairs.' Cf. *NED.* and Mätzner, *English Grammar*, for conflicting views of the development of the word.

2. 12. **without.** But *withouten* later in the verse.

2. 14. **kyndli.** By kind; by nature.

**such manere lawe.** The same construction appears in AV, Rev. 18. 12, 'all manner vessels of ivory,' and is usually considered noteworthy because of the omission of the preposition *of*. The phrase should be approached from the other side, since it is the insertion of the preposition in the modern phrase which requires explanation. *NED.* says: 'After *manner*, *kind*, *sort*, etc. *a*, orig. the "indef. article," was taken as = *of*. Orig. *what manner* was in the genitive relation, thus: *what manner a man?* *cujusmodi homo?* *what manner men?* *cujusmodi homines?* By being taken as = *of*, *a* was first extended to the plural, as 'what manner a men'? then changed to *of*, as in the mod. 'what manner of men'? which no longer answers to *cujusmodi homines?* but to *qui modus hominum?* The dialects retain the original "kind a" as *kinda, kinder*'.

2. 15. **bytwixe.** So also 14. 5. This form, like *betwixt*, *between*, is OE., but there is a remarkable agreement with French *entre* in the general uses of this preposition. The

dual idea of the original has gradually been lost, and *between* is often used as equivalent to *among*. In both instances in Romans, the Latin has been followed so literally that the English is almost unintelligible.

2. 20. **kunnyng.** T *that which ought to be knownen*; C, G, AV *knowledge*; R *science*. Trench, loving to draw moral lessons from word-histories, says: 'The fact that so many words implying knowledge, art, skill, obtain in course of time a secondary meaning of crooked knowledge, art which has degenerated into artifice, skill used only to circumvent, which meanings partially or altogether put out of use their primary, is a mournful witness to the way in which intellectual gifts are too commonly misapplied.' The word is derived from OE. *cunnan*, but the substantive does not occur until the 14th century.

2. 22. **maumetis.** 'Mahomet,' 'idol.' Under the mistaken notion that Mahomet was worshiped as a god, his name became a synonym of 'false gods.' Thus ca. 1205, Layamon: 'per inne he hafde his maumet, þa he heold for his god'; 1647, Trapp, *Commentary Acts* 19. 25: 'Wealth is the worldlings god, which he prizeth as Micah did his mawmet.'

2. 23. **wlatist.** OE. *wlætian*, 'to loathe, abominate.' Chaucer uses the adjective *wlatsom*, in the *Nonne Preestes Tale* 233:

Mordre is so wlatsom and abhominable  
To God, that is so iust and resonable,  
That he ne wol nat suffre it heled be.

2. 26. **arettid.** T, C, G, AV *counted*; R *reputed*. Here *arettid* translates L. *reputabitur*, but in other cases it renders L. *imputare* (see Latin-English Glossarial Index). The word became obsolete in the 16th century. It was used by Spenser as an archaism, but he mistakenly employed it as meaning 'entrust, deliver' (F. Q. 2. 8. 8):

The charge, which God doth unto me arett,  
Of his deare safety, I to thee command.

2. 28, 29. **in opene . . . in hid.** T, C, G *outwarde . . . hid* (*hyd*) *wythin*; R *in open shew . . . in secret*; AV *outwardly . . .*

*inwardly*. The adverbial forms found in AV did not come into use until the 15th century. *Secret*, or its earlier form *secree*, was known in the 14th century, but does not seem to have been used by Wyclif. The present forms are over-literal renderings of the Latin, though in the same verse a second *in manifesto* is rendered by the adverb *openli*.

3. 2. **myche bi al wise.** T, C, G *surely very moch(e)* (*much*) ; R *much by al meanes* ; AV *much every way*. The word *modum* illustrates very well the mechanical fashion in which the Latin is often translated in LV. The word occurs in the Vulgate some 80 times, in 68 of which it is rendered *maner*, in 5 *mesure*, and in the remaining instances by various words. *Ultra modum* and *super modum* are translated by *ouer* or *aboue maner* or *mesure*. *Over measure* was evidently a current phrase, being used by Chaucer, *Parlement of Foules* 300 :

right so over mesure  
She fairer was than any creature.

*Above measure* is still current in AV, 2 Cor. ii. 23 : 'in stripes above measure.' But it seems that *aboue maner* and *ouer maner* must have been as awkward and meaningless in Wyclif's day as in our own.

3. 2. **spekyngis.** T *word* ; C, R *words* ; G, AV *oracles*. L. *eloquium* is usually translated in the Wycliffite versions of the Bible by 'word' or 'speche.' The present is the sole instance of the use of *spekyng* in this sense. It is found once in *Ayenbite of Inwyt*, ca. 1340 (E.E.T.S. p. 50) : 'ine zenne of kueade tonge, þet is ine fole spekinge.'

3. 3. **auoided.** T, C, G, AV *make without* (*wythout*) *effect(e)* ; R *made frustrate*. *Avoid* in the sense of 'make void or of no effect,' used first in Wyclif, *Sermons*, has been employed chiefly as a legal term, in which connection it is still found. It is found in Milton, *Divorce*, Introd. : 'Yet if the wisdom, the justice, the purity of God be to be cleared from foulest imputations, which are not yet avoided; . . . then I dare affirm', etc. The sense 'keep away from' is expressed in W. by 'bowe awei from.' Cf. 16. 17.

3. 3. **God forbede.** So also 3. 6, 3. 31, 6. 2, etc. L. *absit* ;

Gr. *μη γένοιτο*. Though used with an indirect object or a dependent clause from ca. 1225 (*Ancren Riwle*), the expression is first employed absolutely by W. Here EV has *fer be it*.

3. 7. **what.** So also 5. 6, 9. 20, 14. 10. OE. *hwat*; Hex. *why*. *What* is used in this sense by Chaucer, *T. and C.* 2. 292: ‘What sholde I lenger proces of it make?’ Shakespeare, *J. C.* 2. 1. 123: ‘What need we any spur but our own cause?’ AV, Luke 22. 71: ‘What need we any further witness?’ Milton, *P. L.* 2. 329: ‘What sit we then projecting peace and war?’

3. 8. **do we yuele thingis.** Cf. 5. 1, 5. 21, 6. 4, 6. 12, etc. T, C, R, AV *let vs (us) do (doe) ewyll (ewyll, evil)*; G *why do we not evil*. Modern usage has substituted for this construction the imperative of *let* with an object, followed by the significant verb in the infinitive. So far as appears, W. does not use the modern construction, which was, however, coming into use in his day. Chaucer, in the *Man of Lawe's Tale* 855, says: ‘Lat us stynte of Custance but a throwe, And speke we of the Romayn Emperour.’

3. 9. **schewid bi skile.** T, C, G *have already (all ready) proved (prouen)*; R *haue argued*; AV *have before proved*. *Skill*, in the sense of ‘reason, argument,’ became obsolete in the 15th century. This is the only known instance of its use in W.

3. 12. **noon til to oon.** ‘Til is used to qualify *to*, *into*, *unto*. In Wyclif rendering L. *usque (ad, in)*, even, as far as, on (to).’ ‘Even, intimating that the sentence expresses an extreme case of a more general proposition implied (Fr. *même*) seems not to have arisen before the 16th century (*NED.*),’ though this use is suggested by an occasional earlier translation of *usque ad* as ‘even to’: 1546, Wyclif’s *Wycket I*: ‘In greate sufferance of persecution euen to the death.’

3. 24. **azenyng.** Hex. *redencion (redempcyon, redemption)*. *Redemption* and *ransom* were also used by W., but he seemed to prefer the English to the French term.

3. 25. **forzyuer.** EV *helpere*; T *seat of mercy*; C *obtayner of mercy*; G *pacification*; R, AV *propitiation*. Trench, *Synonyms of the New Testament*, Part 2, pp. 134 ff., considers C, G, R, AV imperfect renderings of Gr. *ἰλαστήριον*, but does

not suggest a better. The passage has been a theological battle-ground, but there seems to be no justification for EV and LV. The word *forgiver* was in use ca. 1225, *Ancren Riwle*.

4. 12. *suen*. T, C, G, AV *walk(e) in*; R *folow*. *Sue*, 'follow,' was common in the 14th century: Chaucer, *Gentil-esse*: 'Vertu to sewe, and vyses for to flee.' In Shakespeare's time, the word had developed its modern sense 'plead or petition': *Lear* i. i. 30: 'I must love you, and sue to know you better.' Spenser uses it in the archaic meaning 'follow':

Great travail hath the gentle Calidore  
And toil endured, sith I left him last  
Suing the Blatant Beast.

4. 18. *grauel*. EV *grauel, or sond*. The clause (from *as the sterriis*) is interpolated by both EV and LV, not being found in the Vulgate. C and R give part of it, and both use *sand* (*sonde*). Properly, the particles which constitute sand are smaller than those of gravel, but in literary use the words have been practically interchangeable: Shakespeare, *T. Gent. of V.* 4. 3. 33: 'Even from a heart As full of sorrows as the sea of sands'; *K. Hen. VIII* i. i. 155: 'Proofs as clear as founts in July when We see each grain of gravel.'

4. 20. *was coumfortid*. T, G *was made strong*; C *became strong*; R *was strengthened*; AV *was strong*. Wright, in *The Bible Word-Book*, says: 'The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies 'to console'; and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as of that which is merely accessory. In the 7th art. of the truce between England and Scotland in the reign of Rich. III, it was provided that neither of the kings "shall maintayne, fauour, ayde, or comfort any rebell or treytour" (Hall, *Rich. III*, fol. 19a).'

5. 1. *haue we pees at God*. T, C *we are at peace with God*; G, AV *we have peace with God*; R *let vs haue peace toward God*. Here *at* renders L. *ad*, but it is also used by LV to render L. *apud* in John i. 1: 'the word was at God.' *At*, in the sense of 'proximity to, in the presence of,' was

used with persons in OE: *Exon.* 67a: 'Ic ære æt him finde.' It is found several times in Chaucer, as in *The Hous of Fame* 1592–3: 'Rys up . . . and faste hye, Til that thou at my lady be.' This usage became obsolete during the following century.

5. 6. **sijk.** So also 8. 3, 14. 1–2, 15. 1. T, C, R *weake*; G *of no strength*; AV *without strength*. *Sijk* in the sense 'spiritually or morally ailing' became obsolete in the 18th century. The word is glossed in EV, *vnsadde in feith*, that is, 'wavering, uncertain.'

**aftir the tyme.** T, C, R *accordyng(e)(-ing) to the tyme (time)*; G *at his tyme*; AV *in due time*. *Due*, applied to time, was first used by Chaucer, in the *Legend of Good Women*, Prologue 364: 'To heryn here excusacyons . . . In duewe tyme whan they schal it profre.'

5. 7. **vnnethis.** T, C, G, R *scace (scarce, scarce)*; AV *scarcely*. OE. *unſaðe*, 'with difficulty,' survived as ME. *uneath*, or *vnnethis*. *Scarce, scarcely*, from the French, had been in use for nearly a century in Wyclif's time, but *uneath* was not entirely superseded in Shakespeare's day: 2 K. Henry VI 2. 4. 8:

Uneath may she endure the flinty streets,  
To tread them with her tender-feeling feet.

5. 15. **gilt** (1). T, C *synne*; G, R, AV *offence*. EV and LV usually discriminate carefully between *delictum* and *peccatum*, the former being translated *gilt* in all but two instances (3. 25, 4. 25), and the latter *synne*. Of the Hex. versions, T, C fail to note any distinction between the two Latin words, AV usually renders *delictum* by *offence*, and the other versions vary. The placing of emphasis upon the condition of the person who committed the deed, or upon the quality of the deed as guiltiness, gradually resulted in the modern usage of the word.

6. 3. **whiche euere we.** T, C, G, R *all (al) we which (whych)*; AV *so many of us as*. In modern usage, *whichever* is followed by an *of*-phrase, as in Addison, *Spectator*, No. 327: 'Whichever of the Notions be true, the Unity of Milton's Action is preserved according to either of them'; or is used as an adjec-

tive modifying a substantive, as : 'whichever road you take.' The present is the only instance I have found of *whichever* modifying a personal pronoun, and is apparently the result of a literal rendering of the Latin.

7. 3. **auoutresse**. T, C *wedlocke breaker*; G *adulterer*; R *aduouteresse*; AV *adulteress*. Paues uses *spousebrekere*. *Auoutresse* is the feminine of *adulter*, or *avouter*, both of which derive from L. *adulter*. These two words were interchangeable in Wyclif's time, and not until the 17th century did the modern *adulterer* entirely displace the earlier forms.

7. 7. **but** (3). T, C, G, AV *except(e)*; R *unless*. In 9. 29, 10. 15, 13. 1, 13. 8, *but* is also used in the sense of 'except.' In 11. 15 the meaning is 'unless.'

7. 11. **discoyuede**. R uses *seduced*; the other Hex. versions and EV agree with LV, but Paues' version renders L. *seduxit* by *bygyled*. *Seduce* was not introduced until Caxton, ca. 1477, but *deceive* and *beguile* were both in good and frequent use in the 14th century. In the translation of the Bible, both EV and LV render L. *seduco*, apparently without distinction, by *deceive* or *beguile*, though EV shows a slight preference for *beguile*.

7. 13. **ouer maner**. T, C, G *out of measure*; R *aboue measure*; AV *exceeding*. See 3. 2 for discussion.

7. 18. **wille lieth to me**. Hex. to *wil(l) is present with me*. Paues' version has *wille fallep to me*. The same construction is used in 7. 21. I have found no other example of this construction, which therefore seems due to an over-literal rendering of the L. *adjacet*.

7. 23. **caitif**. T, C, G *subduyng*; R *captiuing*; AV *bring into captivity*. *Caitif* is used here in its original meaning, 'captive,' L. *captivus*, which gradually shifted to include any person in a pitiable condition, then to designate a person of a wretched or villainous character. The original sense was already becoming obsolete at the time of the AV.

7. 24. **vnceli**. EV *wooful*; T, C, G, AV *wretched*; R *vnhappy*. The word is an exact equivalent of the L. *infelix*, being derived from OE. *sælig*, 'blessed, fortunate,' with the negative prefix *un*. The negative form has been entirely

lost, and the positive has degenerated through 'innocent,' 'harmless,' to 'weakly foolish': Chaucer, *Leg. of Good Women* 1252: 'O sely woman, ful of innocence'; AV, 2 Tim. 3. 6: 'lead captive silly women laden with sins.'

8. i. **no thing of dampnacioun.** The construction is used in EV, but not in Hex. From ca. 1000, *nothing* has been used with a dependent genitive, signifying 'no part, share, etc., of some thing (or person)' (*NED*.). Although in this passage the phrase is a literal rendering of L. *nihil damnationis*, yet it is parallel to such expressions as the following: ca. 1375, Sc. *Leg. Saints* 34 (*Pelagia*), 23: 'Wantande nathing of bewte, pat in a woman suld fundyn be'; 1610, Shakespeare, *Temp.* 1. 2. 399: 'Nothing of him that doth fade'; 1872, Holmes, *Poet at the Breakfast-table* 6 (1906). 137: 'There was no atmosphere in it, nothing of the light that never was.'

8. 5. **saueren.** So also II. 20, I2. 3, I2. 16. T, C *are mynded*; G *are wise*; R *are affected*; AV *do mind*. This is the common Middle English rendering of L. *sapere*. Cf. Matt. 16. 23. Chaucer uses the word in this sense in *Truth* 5: 'Savour no more than thee bihove shal.' The word belongs now to archaic usage.

8. 7. **nether it may.** Hex. *nether (neither) can (it) be*. The ellipsis of *be* after *may* was common from early OE. times: *Beowulf* 679 (Sedgefield): 'forpan ic hine sweorde swebban nelle, aldre benētan, þeah ic eal mæge.' *May* in the sense of 'can' has been used, since the 17th century, only as an archaism.

8. 9. **nethelass.** So in 8. 17. L. *tamen*; OE. *nā þe lās*. Other obsolete forms are *nathelass* and *notheless*. *Natheless* is still used as an archaism. The modern *nevertheless* was already in use in the 14th century: Chaucer, *Aneida and Arcite* 99:

But never-the-less ful mikel besinesse  
Had he, er that he mighe his lady winne.

8. 15. **eftsoone.** So in II. 23. L. *iterum*; T, C, G *eny moare (any more)*; R, AV *again(e)*. The original meaning of *eftsoone* was 'a second time, again,' but in modern usage

4. 16. ~~labor~~ the labour and the work employed, and  
the work itself called labour. The word ~~labor~~  
is also 'servile' in *Chaucer's Canterbury Tales*.

4. 17. ~~labor~~ the service and  
labour as work done.

4. 18. ~~labor~~ I. i. 17. *labor* *labor*. *labor*  
*labor* *labor* is the Latin *labor*. In the 13th century,  
the word *labor* is the same word was made *service* to  
refer to the particular kind of servitude in France, etc. *NED*.

4. 19. ~~labor~~ *labor* *labor*. I. i. 17. *labor* is derived  
from *labor* & *labor* is now used in  
I. i. 17. from the past as well as the verb, with an explanatory  
sense, as *work* with *angus*. The word *labor* is used,  
and, as with verb and noun, originally meant 'labor' and  
not a *labor* in th. i. 17. H. Bacon, *Essays* vi. In the *True*  
*Woruld* it is required, etc. Generally all warlike people are  
a little *die* and live longer better than *trouble*. Milton,  
*Paradise Lost*. 'We among ye of the foremost that have  
renounced in her behalf to the good of Church or State, hath  
not often been traduced, etc. The spelling *labor* became,  
after a time limited to the single meaning, 'labor' as in child-  
birth, now archaic, while the general word developed into  
our modern *work* *journey*.

3. 22. *all* *giv*. I. i. 17. *all* this power *I* *all* *you* *AV* *and*  
*now*. For discussion of *all* see 3. 22.

3. 28. ~~principali~~. I. i. 17. *in R. AV* *principali*.  
3. 27. 17. in the New Testament translate *in principali*  
variously: *intestatis præcessu*, *principali*, *principali*, *principali*-*isti*. The corresponding *AV* is *principali*(y), except in 1 Cor. 15. 14, where *AV* has *rule*. The meaning  
in the present passage, taken in conjunction with 'angels'  
and 'virtues', is, evidently, 'one of the higher orders of angels.'  
*EV* adds another order, 'potestans.'

3. 10. *lying*-*hi*. *Lying*. Cf. modern English *lying*-*in*. I can find no other instance of *by* with the participle  
*lying* or *lying* used as a substantive in this sense. *Lies*  
*with* is common in *AV*: Gen. 34. 7, etc., and Chaucer uses  
*by* with a verb in the *Masculine Tale* 202:

Save o thing, that she never wolde assente  
 By no wey, that he sholde by hir lye  
 But ones, for it was hir pleyn entente  
 To have a child, the world to multiplye.

Manuscript variants noted by Forshall and Madden give the following renderings: 'kyndely knowinge; ligginge by, or of oo knowinge of man.'

9. 13. **the more . . . the lesse.** Hex. *the elder . . . the younger* (*younger*). In this sense, *more* and *less* became obsolete in the 16th century, surviving only in a few instances, as 'James the Less.' EV and LV, Gen. 27. 1, have: 'He clepide Esau, his more sone.'

9. 18. **endurith.** L. *indurat*. The L. word occurs in two other places in NT: John 12. 40; Acts 19. 9. EV translates by *endure* in all three instances; LV only in the present instance. Hex. uses *harden*, or *make hard*, except R, which renders by *indurate*. In this sense, 'harden,' used figuratively of the heart, the word seems rare. *NED*. gives the following example: 1588, King, tr. *Canisius' Catech.* 146: 'That suithlie, quhilke maks the mynde of man stubbornlie indured agains gud admonition.' From the 15th century to the present day *indurate* has been used in this sense, with allusion to the 'hardening of Pharaoh's heart,' expressed in the Vulgate by *indurare*: 1891, Farrar, *Darkness and Dawn* 1. 318: 'That such a spectacle . . . should indurate still further the callosity of hardened hearts.'

9. 21. **dispit.** T, C, G, AV *dishonour(e)*; R *contumelie*. *Dispit*, in the sense of 'contempt, scorn,' is employed ca. 1300, *Cursor Mundi* 2037 (Cott.): 'If o þi fader pou haue despite,' etc., and has not yet entirely disappeared from poetry: ca. 1845, Longfellow, *King Christian* IV: 'Receive thy friend, who, scorning flight, Goes to meet danger with despite.' It is also retained in AV, Heb. 10. 29, 'hath done despite unto the spirit of grace.'

9. 22. **able into deeth.** T, C *ordeyned to damnacion(-cyon)*; G *made ready to damnation*; R *apte to destruction*; AV *fitted to destruction*; EV *able into perdition*. Fierce theological battles have been waged over this whole passage, and that

fact accounts in part for the great variety in the translations. *Apt* was known, but not in common use, in Wyclif's time, and *fitted* in this sense was not used until the 15th century.

9. 27. **relifs.** So also 11. 5. T, C, G, AV *remnant(-naunt)*; R *remaines*. In the sense of 'remainder, or remnant, of a people,' *relif* is first found in 1387: Trevisa *Higden* (Rolls) 3. 113: 'Whan he hadde . . . i-brouȝt þe relyf of Israel and of Iuda out of Egypete.'

10. 11. **for whi.** So also 9. 9, 10. 11, 11. 34, 14. 9. L. *enim*; Hex. *for*. *Whi* is the instrumental of OE. *hwā*, 'who,' and, with the preposition *for*, usually means 'wherefore, for what reason, because.' In Romans, LV uses *for whi* 4 times as a rendering of L. *enim*, where EV uses *soitheli* or *forsothe*. Since the 17th century *for why* has had occasional archaic or jocular use: 1883, Freeman, *MS. letter*: 'It will be pleasant if you go to the Old Borough. . . . Forwhy in that case you will certainly come on hither.'

11. 8. **compunction.** T, C *vnquyetnes*; G *heawy slepe*; R *compunction*; AV *slumber*. This passage is quoted from Isa. 29. 10, in which in the Hebrew a word is used which means 'lethargy, or trance.' This word was translated by the Septuagint *κατάρυξις* (cf. Thayer), meaning: '1. a pricking, piercing; 2. severe sorrow, extreme grief; 3. insensibility or torpor of mind'; the tertiary sense corresponding fairly well with the Hebrew. When the Vulgate rendered by *compunctio*, the correspondence was with the primary sense of *κατάρυξις*, and the thought of the Hebrew was lost. OF. EV LV R, using the word derived from the Latin, departed still further from the original meaning, since in both French and English the word had acquired a secondary meaning, 'pricking of conscience, remorse.' This secondary meaning is the one selected by T and C in the rendering 'vnquyetnes,' sufficiently far removed from the original 'lethargy.'

11. 9. **grym.** EV *gnare*; Hex. *snare*. *Grane*, *grym*, *gnare*, *snare*, are according to *NED* perfectly distinct words, but having the same primary significance. There seems to have been considerable confusion among editors of early texts, who have inclined to the belief that these words were

variant spellings of *snare*. *Gryn* is still used in many English dialects, Scottish *girn* being the most familiar form in literature.

II. 10. **algatis.** T *ever*; C, AV *al(l)way(e)*; G, R *alway(i)es*. *Gate*, of uncertain origin, means 'road, way'; *algate* was extended to *algates* ca. 1300, probably after the analogy of *always*, etc. (*NED.*). It is still in use in the northern counties of England as a dialectal word, meaning 'in every way, at all events.'

II. 16. **gobet.** T, C *heepe*; G *lompe*; R *masse*; AV *lump*. The word means 'a lump, or mass, esp. of coagulated substances,' and is rarely used after the 18th century.

II. 17. **felowe.** T, C, G, R *par(t)taker*; AV *partakest*. In the figurative sense of 'sharer, partaker,' *fellow* has been in use since ca. 1300, *Cursor Mundi*.

II. 22. **fersnesse.** T, C, G *rigorousnes*; R, AV *seueritie* (*severity*). This is the only instance in the Vulgate of the word *severitas*, and the only instance in AV of *severity*; nor is *fersnesse* used in this sense anywhere else in W. Milton, *Divorce*, Introd., uses *fierceness* in this sense of 'rigorousness': 'Marriage, the ordinance of our solace and contentment, . . . will not admit now either of Charity or Mercy, to come in and mediate, or pacify the fierceness of this gentle ordinance.' Ruskin, in a discussion of the use of the heads or paws of animals as decoration—*Stones of Venice*, Vol. I, ch. 20, 32 (10)—says: 'Wherever there is throughout the architecture any expression of sternness or severity (severity in its literal sense, as in Rom. II. 22), such divisions of the living form may be permitted.'

12. 8. **stirith softli.** Hex. *exhorteth*. The earliest use of *exhort*, according to *NED.*, is ca. 1400, *An Apology for Lollard Doctrines* 30: 'If prestis ouerwile exort or monest be peple.' I can find no other instance of 'stirith softli' used in this sense, though it seems a natural and happy circumlocution for 'admonish, warn.'

12. 14. **pursuen.** Hex. *persecute*. The verb *persecute* was not introduced from the French until the late 15th century, although the noun *persecution* was in use as early as ca. 1340, in Hampole's *Psalter*. The sense 'to persecute,

'harass' was expressed by *pursue* until the 16th century. A curious example of a return to early usage is found in the Hexaplar Psalter, where, in several instances (7. 1, 7. 5, 31. 15, etc.), the Revised Version of 1885 agrees with the Wycliffite versions in the use of *pursue*, as against *persecute* in all the other versions.

13. 4. **vengere.** *Revenger*, used by R, AV, was not introduced from the French until the 16th century. *Avenger* is used in LV, Ps. 8. 3: 'that thou destrie the enemy and avengere (EV *veniere*).'  
*Venger* is used as late as Spenser, *F.Q.* 1. 3. 20:

Him booteth not resist, nor succour call,  
 His bleeding heart is in the venger's hand.

13. 12. **hath neized.** T, C is *come nye*; G *hath come*; R, AV is *at hand*. The verb *nigh* was in common use from ca. 1300 to 1500 (*NED.*), but is rare since that time. Cf. 5. 2, *nizgoyng-to*.

14. 2. **wortis.** OE. *wyrt*; T, C *earbes*; G, R, AV *herb(e)s*. Both *wort* and *herb* were in common use from the 13th century, but *herb* gradually assumed all the independent uses of *wort*, the latter being employed only in compounds, as *motherwort*, *liverwort*. Burton, in the *Anatomy of Melancholy* 215, says: 'He drinks water, and lives on wort leaves.' Shakespeare, *Merry Wives* 1. 1. 123, plays upon the word in its specific meaning 'cabbage':

*Evans.* Pauca verba, Sir John; goot worts.  
*Falstaff.* Good worts! good cabbage.

15. 1. **saddere.** T, C, G, AV *strong(e)*; R *stronger*. From OE. *sæd*, 'sated, weary.' In the 14th century appear nearly all the derived senses. It is employed frequently in the Wycliffite versions in the sense of 'strong,' as here. Cf. 2 Pet. 1. 19: 'we han a saddere word of prophecie'; 2 Cor. 1. 7: 'that oure hope be sad for you.' The verb is found in Acts 3. 7: 'And he took hym bi the riȝt hoond, and heuede hym vp; and anon hise leggis and hise feet weren sowdid (EV *saddid*) togidere.' In this sense, *sad* became obsolete in the 15th century.

15. 3. **repreutes.** T, C, G *rebukes*; R, AV *reproaches* (*reproches*). In this sense of 'shame, reproach,' the word became obsolete in the 16th century.

15. 19. **bi cumpas.** From the 14th to the 18th century, *compass* was frequently used for 'roundabout journey, circuit': 1596, Greene, *Groat's Worth of Wit*: 'I am appointed to bring her from the house to the Parke, and from thence fetch a winding compasse of a mile about'; AV, Acts 28. 13: 'And from thence we fetched a compass, and came to Rhegium.'

15. 26. **assayed.** L. *probaverunt*; T, C, G, AV *it hath pleased*; R *haue liked wel*. Gr. ενδόκησαν is used here and also in verse 27, where it is rendered by L. *placuit*, EV LV *it pleside*.

15. 27. **pleside to.** The construction with *to* corresponds to L. *placere* with the dative, and F. *plaire à*, but the word was also very early used as transitive with a direct object, and in the formation of a passive. The construction with *to* does not seem to have been used after the 15th century.

15. 27. **goostli.** Hex. *spiritual(l)*. *Ghost* in the sense of 'spirit,' becoming practically obsolete in the 15th century, still survives in a few peculiar uses, such as 'Holy Ghost,' 'to give up the ghost.' It is also occasionally found in literary use, as in Tennyson, *In Memoriam* 93:

Descend, and touch, and enter; hear  
The wish too strong for words to name;  
That in this blindness of the frame  
My ghost may feel that thine is near.

*Ghostly* in the sense of 'spiritual' is even less common, though not obsolete until the 17th century. Shakespeare's use of it in *R. & J.* 2. 2: 'Hence will I to my ghostly father's cell,' seems to be responsible for the modern affected use of the word in 'ghostly adviser,' 'ghostly father.'

16. 5. **meyneal.** T, C, G, AV *in thy (their) house*; R *domestical*. *Meinie* was the ordinary word for 'household' in the 14th century, but the corresponding adjective *meyneal* seems to be rare. *Domestic* was not introduced until the 16th century.

16. 7. **cosyns.** T, C, G, R. *cosyns(ins)*; AV *kinsmen*. From

ca. 1300, *Cursor Mundi*, to the 18th century, *cousin* was used to designate a 'collateral relative more distant than a brother or sister,' as well as more strictly the 'son or daughter of one's uncle or aunt.' The latter meaning is the only one in general modern use. *Kinsman*, on the other hand, from its use in ca. 1052, *OE. Chron.*, has always been general, 'a relative by blood,' but has now only a literary use.

16. 7. *euen prisoners*. T, C *prisoners with me*; G *fellow prisoners with me*; R *fellow captives*; AV *fellow prisoners*. OE. *efen* was often prefixed to substantives with the sense of 'fellow-,' L. *co-*: *efenbisceop*, 'co-bishop'; *efenþeowa*, 'fellow-servant.' Later than OE. times, examples occur chiefly in the Wycliffite versions.

16. 20. *tredde*. T *treade*; C, G *shal(l) treade*; R *crush*; AV *shall bruise*. EV uses the stronger word *dejoule*, 'to crush by trampling upon,' which became obsolete in the 16th century.

16. 23. *oost*. EV *herborgere*; Hex. *host*. Both words were in free use during the 14th century, but the history of *herborgere* has been more varied. Its form became 'harbinger,' with a secondary meaning of 'forerunner.' The primary sense 'host' was taken up by 'harbourer,' which subsequently acquired a bad connotation, leaving *host* master of the field in its original simple meaning.

16. 25. *holdun stille*. Hex. *kept secret(e)*. *Secret* is not used by Wyclif, so far as I am aware. *NED*. gives only two instances of the word before 1380, but the form *secree* was used by Chaucer in just this sense of a divine mystery, though the phrase is a translation of the title of a L. book *Secretorum: Can. Yeom. T. 894*:

For this science, and this konnyng, quod he,  
Is of the secree of the secrete pardee.





**PARALLEL TEXTS:**

**THE LATER WYCLIFFITE,  
THE PAUES FRAGMENT, AND  
THE VULGATE**

## NOTE

The Wycliffite text has been taken from Forshall and Mabbott's edition. The punctuation of both the English and the Latin has been freely changed where the sense seemed to demand it. A few English words, such as *into*, *withouter*, *hemself*, etc., usually separated in the edition (*in to*, etc.), are here printed as one. Italics in the Wycliffite text indicate words supplied by the translator, as found in the standard edition.

## R O M A N S

Poul, the seruaunt of Jhesu Christ, clepid an apostle, 1  
departid into the gospel of God, which he hadde bihote 2  
tofore bi his profetis in holi scripturis of his Sone, which 3  
is maad to hym of the seed of Dauid bi the flesch, and 4  
he was bifor ordeyned the Sone of God in vertu, bi the 5  
spirit of halewyng, of the azenrisyng of deed men, of Jhesu  
Crist oure Lord, bi whom we han resseyued grace and the 6, 7  
office of apostle, to obeie to the feith in alle folkis for his  
name, among whiche ze ben also clepid of Jhesu Crist :  
to alle that ben at Rome, derlyngis of God, and clepid  
hooli : Grace to ȝou, and pees of God oure Fadir, and of  
the Lord Jhesu Crist. First Y do thankyngis to my God 8  
bi Jhesu Crist for alle ȝou, for ȝoure feith is schewid in 9  
al the world. For God is a witnesse to me, to whom  
Y serue in my spirit in the gospel of his Sone, that with-

1 Paulus, servus Jesu Christi, vocatus apostolus, segregatus 1  
in evangelium Dei, 2 Quod ante promiserat per prophetas  
suos in scripturis sanctis 3 De Filio suo, qui factus est  
ei ex semine David secundum carnem, 4 Qui prædesti-  
natus est Filius Dei in virtute, secundum spiritum sancti-  
ficationis, ex resurrectione mortuorum, Jesu Christi Domini  
nostrri, 5 Per quem accepimus gratiam et apostolatum,  
ad obediendum fidei in omnibus gentibus pro nomine ejus,  
6 In quibus estis et vos vocati Jesu Christi: 7 Omnibus  
qui sunt Romæ, dilectis Dei, vocatis sanctis: Gratia vobis,  
et pax a Deo Patre nostro, et Domino Jesu Christo. 8 Pri-  
mum quidem gratias ago Deo meo per Jesum Christum pro  
omnibus vobis, quia fides vestra annunciatur in universo  
mundo. 9 Testis enim mihi est Deus, cui servio in spiritu  
meo in evangelio Filii ejus, quod sine intermissione memoriam

10 often ceessyng Y make mynde of ȝou euere in my preieris,  
 and biseche, if in ony maner sum tyme Y haue a spedi  
 weie in the wille of God to come to ȝou. For Y desire  
 to se ȝou, to parten sumwhat of spiritual grace, that ȝe  
 be confermyd : that is, to be coumfortid togidere in ȝou,  
 bi feith that is bothe ȝoure and myn togidere. And,  
 britheren, Y nyle that ȝe vnknowun that ofte Y purposide  
 to come to ȝou (and Y am lett to this tyme), that Y haue  
 sum fruyt in ȝou, as in othere folkis. To Grekis and to  
 barberyns, to wise men and to vnwise men, Y am dettour ;  
 so that that is in me is redi to preche the gospel also to  
 ȝou that ben at Rome. For Y schame not the gospel ;  
 for it is the vertu of God into heelthe to ech man that  
 bileueth, to the Jew first, and to the Greke. For the  
 riȝtwisnesse of God is schewid in it of feith into feith ;  
 as it is writun, For a just man lyueth of feith. For the  
 wraththe of God is schewid fro heuene on al vnpite and  
 wickidnesse of tho men that withholden the treuthe of

vestri facio 10 Semper in orationibus meis, obsecrans,  
 si quomodo tandem aliquando prosperum iter habeam in  
 voluntate Dei veniendi ad vos. 11 Desidero enim videre  
 vos, ut aliquid impertiar vobis gratiae spiritualis, ad con-  
 firmandos vos : 12 Id est, simul consolari in vobis, per  
 eam quae invicem est, fidem vestram atque meam. 13 Nolo  
 autem vos ignorare, fratres, quia saepe proposui venire ad  
 vos (et prohibitus sum usque adhuc), ut aliquem fructum  
 habeam et in vobis, sicut et in ceteris gentibus. 14 Græcis  
 ac barbaris, sapientibus et insipientibus, debtor sum ;  
 15 Ita (quod in me) promptum est et vobis qui Romæ estis  
 evangelizare. 16 Non enim erubesco evangelium ; vir-  
 tus enim Dei est in salutem omni credenti, Judæo primum,  
 et Græco. 17 Justitia enim Dei in eo revelatur ex fide  
 in fidem ; sicut scriptum est, Justus autem ex fide vivit.  
 18 Revelatur enim ira Dei de cœlo super omnem impietatem  
 et injustitiam hominum eorum qui veritatem Dei in injustitia

God in vnriȝtwisnes; for that thing of God that is <sup>19</sup> knowun is schewid to hem; for God hath schewid to hem. For the vnuysible thingis of hym, that ben vndurstondun, <sup>20</sup> ben biholdun of the creature of the world, bi tho thingis that ben maad, þe, and the euerlastynge vertu of hym and the godhed; so that thei mowe not be excusid. For <sup>21</sup> whanne thei hadden knowe God, thei glorifieden *hym* not as God, nether diden thankyngis; but thei vanyschiden in her thouȝts, and the vnwise herte of hem was derkid. For thei seiyng that hemself weren wise, thei <sup>22</sup> weren maad foolis; and thei chaungiden the glorie of <sup>23</sup> God vncorruptible into the licesse of an ymage of a deedli man, and of briddis, and of foure-footid beestis, and of serpentis. For which thing God bitook hem <sup>24</sup> into the desiris of her herte, into vnclemnesse, that thei punysche with wrongis her bodies in hemself; the <sup>25</sup> whiche chaungiden the treuthe of God into leesyng, and herieden and serueden a creature rathere than to the Creatoure, that is blessid into worldis of worldis. Amen.

detinent;      19 Quia quod notum est Dei manifestum est in illis; Deus enim illis manifestavit.      20 Invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur, sempiterna quoque ejus virtus et divinitas; ita ut sint inexcusabiles.      21 Quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt; sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum.      22 Dicentes enim se esse sapientes, stulti facti sunt;      23 Et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentium.      24 Propter quod tradidit illos Deus in desideria cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis;      25 Qui commutaverunt veritatem Dei in mendacium, et coluerunt et servierunt creaturæ potius quam Creatori, qui est benedictus in sæcula. Amen.      26 Propterea tradidit illos Deus in passiones ignominiae: nam feminæ eorum immu-

26 Therfor God bitook hem into passiouons of schenschipe:  
 for the wymmen of hem chaungiden the kydli vss in-  
 27 to that vss that is azens kynde; also the men forsoken  
 the kydli vss of womman, and brenneden in her desiris  
 togidere, and men into men wrouȝten filthehed, and  
 resseyueden into hemself the meede that bihofte of her  
 28 errour. And as thei preueden that thei hadden not God  
 in knowyng, God bitook hem into a repreuable wit, that  
 29 thei do tho thingis that ben not couenable; that thei  
 ben fulfillid with al wickidnesse, malice, fornycacioun,  
 coueitise, weiwardnesse, ful of enuye, mansleyngis, strijf,  
 30 gile, yuel wille, preuy bacbiteris, detractouris, hateful to  
 God, debateris, proude, and hiȝ ouer mesure, fynderis  
 31 of yuele thingis, not obeschynge to fadir and modir,  
 vnwise, vnmanerli, withouten loue, withouten boond  
 32 of pees, withouten merci. The whiche, whanne thei  
 hadden knowe the riȝtwisnesse of God, vndirstoden not  
 that thei that don siche thingis ben worthi the deth;  
 not oneli thei that don tho thingis, but also thei that  
 consenten to the doeris.

taverunt naturalem usum in eum usum qui est contra naturam;  
 27 Similiter autem et masculi, relicto naturali usu feminæ,  
 exarserunt in desideriis suis in invicem, masculi in masculos  
 turpitudinem operantes, et mercedem quam oportuit erroris  
 sui in semetipsis recipientes. 28 Et sicut non probaverunt  
 Deum habere in notitia, tradidit illos Deus in reprobum  
 sensum, ut faciant ea quæ non conveniunt; 29 Repletos  
 omni iniquitate, malitia, fornicatione, avaritia, nequitia,  
 plenos invidia, homicidio, contentione, dolo, malignitate,  
 susurrones, 30 Detractores, Deo odibiles, contumeliosos,  
 superbos, elatos, inventores malorum, parentibus non  
 obedientes, 31 Insipientes, incompositos, sine affectione,  
 absque foedere, sine misericordia. 32 Qui, cum justitiam  
 Dei cognovissent, non intellexerunt quoniam qui talia agunt  
 digni sunt morte; et non solum qui ea faciunt, sed etiam  
 qui consentiunt facientibus.

Wherfor thou art vnexcusable, ech man that demest ; 1  
 for in what thing thou demest another man, thou con-  
 dempnest thisilf, for thou doist the same thingis whiche  
 thou demest. And we witen that the doom of God is 2  
 aftir treuthe azens hem that don siche thingis. But 3  
 gessist thou, man, that demest hem that doen siche  
 thingis, and thou doist tho thingis, that thou schalt  
 ascape the doom of God ? Whether dispisist thou the 4  
 richessis of his goodnesse, and the pacience, and the long-  
 abidyng ? Knowist thou not that the benygnyte of 5  
 God ledith thee to forthenkyng ? But aftir thin hardnesse  
 and vnrepentaunt herte, thou tresorist to thee wraththe  
 in the dai of wraththe, and of schewyng of the riȝtful  
 doom of God, that schal ȝelde to ech man aftir his werkis : 6  
 sotheli to hem that ben bi pacience of good werk, glorie, 7  
 and onour, and vncorrupcioun, to hem that seken  
 euerlastynge lijf; but to hem that ben of strijf, and that 8  
 assenten not to treuthe, but bileuen to wickidnesse,  
 wraththe and indignacioun, tribulacioun and angwisch, 9

1 Propter quod inexcusabilis es, o homo omnis qui judicas ; 2  
 in quo enim judicas alterum, te ipsum condemnas, eadem  
 enim agis quae judicas. 2 Scimus enim quoniam judicium  
 Dei est secundum veritatem in eos qui talia agunt. 3 Exis-  
 timas autem hoc, o homo, qui judicas eos qui talia agunt,  
 et facis ea, quia tu effugies judicium Dei ? 4 An divitias  
 bonitatis ejus, et patientiae, et longanimitatis, contemnis ?  
 Ignoras quoniam benignitas Dei ad poenitentiam te adducit ?  
 5 Secundum autem duritiam tuam et impenitens cor, thesa-  
 rizas tibi iram in die irae, et revelationis justi judicii Dei,  
 6 Qui reddet unicuique secundum opera eius : 7 Iis  
 quidem qui secundum patientiam boni operis, gloriam, et  
 honorem, et incorruptionem querunt, vitam aeternam ;  
 8 Iis autem qui sunt ex contentione, et qui non acquiescent  
 veritati, credunt autem iniquitati, ira et indignatio, 9 Tri-  
 bulatio et angustia, in omnem animam hominis operantis

.. into ech soule of man that worchith yuel, to the Jew first,  
 and to the Greke; but glorie, and honour, and pees  
 to ech man that worchith good thing, to the Jew first,  
 .. and to the Greke; for accepcioun of persones is not  
 .. anentis God. For whoeuere han synned without the  
 lawe schulen perische withouten the lawe; and who-  
 euere han synned in the lawe, thei schulen be demyd bi  
 , the lawe. For the hereris of lawe ben not iust anentis  
 , God, but the doeris of the lawe schulen be maad iust.  
 For whanne hethene men, that han not lawe, don kyndli  
 tho thingis that ben of the lawe, thei, not hauyng suche  
 , manere lawe, ben lawe to hemself; that schewen the werk  
 of the lawe writun in her hertis; for the conscience  
 of hem ȝeldith to hem a witnessyng bytwixe hemself  
 , of thouȝtis that ben accusyng or defendynge, in the dai  
 whanne God schal deme the priuy thingis of men aftir  
 , my gospel, bi Jhesu Crist. But if thou art named a Jew,  
 and restist in the lawe, and hast glorie in God, and hast  
 , knowe his wille, and thou, lerud bi lawe, preuest the more

malum, Judæi primum, et Græci;      10 Gloria autem, et  
 honor, et pax omni operanti bonum, Judæo primum, et  
 Græco;      11 Non enim est acceptio personarum apud  
 Deum.      12 Quicumque enim sine lege peccaverunt sine  
 lege peribunt; et quicumque in lege peccaverunt per legem  
 judicabuntur:      13 Non enim auditores legis justi sunt  
 apud Deum, sed factores legis justificabuntur.      14 Cum  
 enim gentes, quæ legem non habent, naturaliter ea quæ  
 legis sunt faciunt, ejusmodi legem non habentes, ipsi sibi  
 sunt lex;      15 Qui ostendunt opus legis scriptum in cor-  
 dibus suis, testimonium reddente illis conscientia ipsorum,  
 et inter se invicem cogitationibus accusantibus aut etiam  
 defendantibus,      16 In die cum judicabit Deus occulta  
 hominum, secundum evangelium meum, per Jesum Christum.  
 17 Si autem tu Judæus cognominaris, et requiescis in lege, et  
 gloriaris in Deo,      18 Et nosti voluntatem ejus, et probas

profitable thingis, and tristist thisilf to be a ledere of <sup>19</sup>  
 blynde men, the list of hem that ben in derknessis, a  
 techere of vnwise men, a maistir of ȝonge children, <sup>20</sup>  
 that hast the foorme of kunningyng and of treuthe in the  
 lawe; what thanne techist thou another, and techist <sup>21</sup>  
 not thisilf? Thou that prechist that me schal not <sup>22</sup>  
 stele, stelist? Thou that techist that me schal do no  
 letcherie, doist letcherie? Thou that wlatist maumetis, <sup>23</sup>  
 doist sacrilegie? Thou that hast glorie in the lawe,  
 vneworschipist God bi brekyng of the lawe? (For the <sup>24</sup>  
 name of God is blasfemed bi ȝou among hethene men,  
 as is writun.) For circumcision profitith, if thou kepe <sup>25</sup>  
 the lawe; but if thou be a trespassour aȝens the lawe,  
 thi circumcisioun is maad prepucie. Therfor if pre- <sup>26</sup>  
 pucie kepe the riȝtwisnessis of the lawe, whethir his  
 prepucie schal not be arettid into circumcisioun? And <sup>27</sup>  
 the prepucie of kynde, that fulfillith the lawe, schal deme  
 thee, that bi lettre and circumcision art trespassour aȝens  
 the lawe. For he that is in opene is not a Jew, nether <sup>28</sup>

utiliora, instructus per legem,      19 Confidis te ipsum esse  
 ducem cæcorum, lumen eorum qui in tenebris sunt,      20 Eru-  
 ditorem insipientium, magistrum infantium, habentem for-  
 mam scientiæ et veritatis in lege;      21 Qui ergo alium  
 doces, te ipsum non doces; qui prædicas non furandum, fu-  
 raris;      22 Qui dicis non moechandum, moearis; qui  
 abominaris idola, sacrilegium facis;      23 Qui in lege  
 gloriaris, per prævaricationem legis Deum inhonoras.  
 24 (Nomen enim Dei per vos blasphematur inter gentes,  
 sicut scriptum est.)      25 Circumcisio quidem prodest, si  
 legem observes; si autem prævaricator legis sis, circumcisio  
 tua præputium facta est.      26 Si igitur præputium justicias  
 legis custodiat, nonne præputium illius in circumcisionem  
 reputabitur?      27 Et judicabit id quod ex natura est  
 præputium, legem consummans, te, qui per litteram et  
 circumcisionem prævaricator legis es?      28 Non enim qui  
 in manifesto Judæus est, neque quæ in manifesto in carne,

<sup>29</sup> it is circumcisioun that is openli in the fleisch ; but he  
that is a Jew in hid, and the circumcision of herte, in  
spirit, not bi the lettre ; whos preisynge is not of men,  
but of God.

**3.** What thanne is more to a Jew? or what profit of cir-  
cumcisioun ? Myche bi al wise ; first, for the spekyngis  
of God weren bitakun to hem. And what if summe of  
hem billeueden not ? whethir the vnbileue of hem hath  
auoidid the feith of God? God forbede ; for God is  
sothefast, but ech man a liere ; as it is writun, That thou  
be iustified in thi wordis, and ouercome whanne thou  
art demed. But if oure wickidnesse comende the riȝt-  
wisnesse of God, what shulen we seie ? Whether God  
is wickid, that bryngith in wraththe ? (aftir man Y seie).  
God forbede ; ellis hou schal God deme this world ?  
For if the treuthe of God hath aboundid in my leesyng  
into the glorie of hym, what ȝit am Y demed as a synner ?  
And not (as we ben blasfemed, and as sum men seien  
that we seien), Do we yuele thingis, that gode thingis  
est circumcisio ;      29 Sed qui in abscondito Judæus est,  
et circumcisio cordis, in spiritu, non littera ; cujus laus non  
ex hominibus, sed ex Deo est.

**3.** 1 Quid ergo amplius Judæo est ? aut quæ utilitas circum-  
cisionis ?      2 Multum per omnem modum ; primum  
quidem, quia credita sunt illis eloquia Dei.      3 Quid enim  
si quidam illorum non crediderunt ? numquid incredulitas  
illorum fidem Dei evacuabit ? Absit ; 4 Est autem Deus  
verax, omnis autem homo mendax ; sicut scriptum est,  
Ut justiceris in sermonibus tuis, et vincas cum judicaris.  
5 Si autem iniquitas nostra justitiam Dei commendat, quid  
dicemus ? Numquid iniquus est Deus, qui infert iram ?  
(secundum hominem dico).      6 Absit ; alioquin quomodo  
judicabit Deus hunc mundum ?      7 Si enim veritas Dei in  
meo mendacio abundavit in gloriam ipsius, quid adhuc et ego  
tamquam peccator judicor ?      8 Et non (sicut blasphemamur,

come? whos dampnacioun is iust. What thanne? 9  
 passen we hem? Nay; for we han schewid bi skile  
 that alle, bothe Jewis and Grekis, ben vndur synne; as 10  
 it is writun, For ther is no man iust; ther is no man 11  
 vndurstondynge, nethir sekyng God; alle bowiden a- 12  
 wey; togidere thei ben maad vnprofitable; ther is noon  
 that doith good thing, there is noon til to oon; the throte 13  
 of hem is an opyn sepulcre; with her tungis thei diden  
 gilefuli; the venym of snakis is vndur her lippis; the 14  
 mouth of whiche is ful of cursyng and bitternes; the 15  
 feet of hem *ben* swifte to schede blood; sorewe and 16  
 cursidnesse *ben* in the weies of hem; and thei knewen not 17  
 the weie of pees; the drede of God is not bifor her iȝen. 18  
 And we witen that whateuere thingis the lawe spekith, 19  
 it spekith to hem that ben in the lawe; that ech mouth  
 be stoppid, and ech world be maad suget to God; for 20  
 of the werkis of the lawe ech fleisch schal not be iustified  
 bifor hym; for bi the lawe ther is knowyng of synne.

et sicut aiunt quidam nos dicere), Faciamus mala ut veniant bona? quorum damnatio justa est. 9 Quid ergo? præcellimus eis? Nequaquam; causati enim sumus Judæos et Græcos omnes sub peccato esse; 10 Sicut scriptum est, Quia non est justus quisquam; 11 Non est intelligens, non est requirens Deum. 12 Omnes declinaverunt; simul inutiles facti sunt; non est qui faciat bonum, non est usque ad unum; 13 Sepulchrum patens est guttur eorum; linguis suis dolose agebant; venenum aspidum sub labiis eorum; 14 Quorum os maledictione et amaritudine plenum est; 15 Veloces pedes eorum ad effundendum sanguinem; 16 Contritio et infelicitas in viis eorum; 17 Et viam pacis non cognoverunt; 18 Non est timor Dei ante oculos eorum. 19 Scimus autem quoniam quæcumque lex loquitur, iis qui in lege sunt loquitur; ut omne os obstruatur, et subditus fiat omnis mundus Deo; 20 Quia ex operibus legis non justificabitur omnis caro coram illo; per legem enim cognitio peccati.

21 But now withouten the lawe the riȝtwisnesse of God  
 is schewid, that is witnessid of the lawe and the profetis.  
 22 And the riȝtwisnesse of God is bi the feith of Jhesu Crist  
 into alle men and on alle men that bileuen in hym ;  
 23 for ther is no departyng ; for alle men synneden, and han  
 24 nede to the glorie of God ; and ben iustified freli bi his  
 25 grace, bi the aȝenbiyng that is in Crist Jhesu ; whom  
 God ordeynede forsyuer, bi feith in his blood, to the  
 schewyng of his riȝtwisnesse for remyssioun of biforgoynge  
 26 synnes, in the beryng-up of God; to the schewyng of his  
 riȝtwisnesse in this tyme ; that he be iust, and iustifyng  
 27 hym that is of the feith of Jhesu Crist. Where thanne  
 is thi gloriyng ? It is excludid. Bi what lawe ? of  
 28 dedis doyng ? Nay, but by the lawe of feith. For we  
 demen a man to be iustified bi the feith, withouten werkis  
 29 of the lawe. Whethir of Jewis is God oneli ? whether  
 30 he is not also of hethene men ? ȝhis, and of hethene  
 men. For oon God is, that iustefieth circumcision bi

21 Nunc autem sine lege justitia Dei manifestata est, testi-  
 ficata a lege et prophetis. 22 Justitia autem Dei per  
 fidem Jesu Christi in omnes et super omnes qui credunt in  
 eum; non enim est distinctio; 23 Omnes enim pecca-  
 berunt, et egent gloria Dei; 24 Justificati gratis per  
 gratiam ipsius, per redēmptionem quae est in Christo Jesu;  
 25 Quem proposuit Deus propitiationem per fidem in sanguine  
 ipsius, ad ostensionem justitiae suae propter remissionem  
 præcedentium delictorum, 26 In sustentatione Dei;  
 ad ostensionem justitiae ejus in hoc tempore; ut sit ipse  
 justus, et justificans eum qui est ex fide Jesu Christi.  
 27 Ubi est ergo gloriatio tua ? Exclusa est. Per quam  
 legem ? factorum ? Non, sed per legem fidei. 28 Arbi-  
 tramur enim justificari hominem per fidem, sine operibus  
 legis. 29 An Iudeorum Deus tantum ? nonne et gen-  
 tium ? Immo et gentium. 30 Quoniam quidem unus  
 est Deus, qui justificat circumcisionem ex fide, et præputium

feith, and prepucie bi feith. Distruye we therfor the lawe bi the feith? God forbede; but we stablischen the lawe.

What thanne schulen we seie that Abraham, oure fadir <sup>4</sup> aftir the flesch, foond? For if Abraham is iustified of werkis of the lawe, he hath glorie, but not anentis God. For what seith the scripture? Abraham billeued to God, <sup>3</sup> and it was arrettid to him to riȝtwisnesse. And to hym <sup>4</sup> that worchith, mede is not arrettid bi grace, but bi dette. Sotheli to hym that worchith not, but billeueth into hym <sup>5</sup> that iustefieth a wickid man, his feith is arrettid to riȝtwisnesse, aftir the purpos of Goddis grace. As Dauid <sup>6</sup> seith the blessidnesse of a man whom God acceptith, he ȝyueth to hym riȝtwisnesse withouten werkis *of the lawe*, Blessid *ben* thei whos wickidnessis ben forȝouun, <sup>7</sup> and whos synnes ben hid; blessid *is* that man to whom <sup>8</sup> God arettide not synne. Thanne whether dwellith this <sup>9</sup> blisfulnesse oneli in circumcisioun, or also in prepucie?

per fidem. 31 Legem ergo destruimus per fidem? Absit; sed legem statuimus.

1 Quid ergo dicemus invenisse Abraham, patrem nostrum <sup>4</sup> secundum carnem? 2 Si enim Abraham ex operibus justificatus est, habet gloriam, sed non apud Deum. 3 Quid enim dicit scripture? Credidit Abraham Deo, et reputatum est illi ad justitiam. 4 Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum. 5 Ei vero qui non operatur, credenti autem in eum qui justificat impium, reputatur fides ejus ad justitiam, secundum propositum gratiae Dei. 6 Sicut et David dicit beatitudinem hominis cui Deus accepto fert justitiam sine operibus, 7 Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata; 8 beatus vir cui non imputabit dominus peccatum. 9 Beatitudo ergo haec in circumcisione tantum manet, an etiam in præputio? dicimus

for we seien that the feith was arettid to Abraham to  
 10 riȝtwisnesse. Hou thanne was it arettid ? in circum-  
 cisioun, or in prepucie ? Not in circumcision, but in  
 prepucie. And he took a signe of circumcision, a token-  
 yng of riȝtwisnesse of the feith which is in prepucie ; that  
 he be fadir of alle men bileuynge bi prepucie, that it be  
 11 arettid also to hem to riȝtwisnesse ; and that he be fadir  
 of circumcision, not onely to hem that ben of circum-  
 cisioun, but also to hem that suen the steppis of the feith,  
 12 which *feith* is in prepucie of oure fader Abraham. For  
 not bi the lawe is biheest to Abrahām, or to his seed,  
 that he schulde be eir of the world, but bi the riȝtwisnesse  
 13 of feith. For if thei that ben of the lawe ben eiris, feith  
 14 is distried, biheest is don àwey; for the lawe worchith  
 wraththe ; for where is no lawe, there is no trespass,  
 15 nethir is trespassyng. Therfor *rigtfulnesse* is of the feith,  
 that bi grace biheeste be stable to ech seed ; not to that  
 seed oneli that is of the lawe, but to that is of the feith  
 16 of Abraham, which is fadir of vs alle (as it is writun,

enim quia reputata est Abrahæ fides ad justitiam. 10 Quo-  
 modo ergo reputata est ? in circumcisione, an in præputio ?  
 Non in circumcisione, sed in præputio. 11 Et signum  
 accepit circumcisionis, signaculum justitiae fidei quæ est in  
 præputio ; ut sit pater omnium credentium per præputium,  
 ut reputetur et illis ad justitiam ; 12 Et sit pater circum-  
 cisionis, non iis tantum qui sunt ex circumcisione, sed et  
 iis qui sectantur vestigia fidei, quæ est in præputio patris  
 nostri Abrahæ. 13 Non enim per legem promissio Abrahæ,  
 aut semini ejus, ut heres esset mundi, sed per justitiam fidei.  
 14 Si enim qui ex lege heredes sunt, exinanita est fides,  
 abolita est promissio ; 15 Lex enim iram operatur ; ubi  
 enim non est lex, nec prævaricatio. 16 Ideo ex fide,  
 ut secundum gratiam firma sit promissio omni semini ; non  
 ei qui ex lege est solum, sed et ei qui ex fide est Abrahæ,  
 qui pater est omnium nostrum 17 (Sicut scriptum est,

For Y haue set thee fadir of many folkis) bifor God, to 17 whom thou hast bileued, which *God* quykeneth deed men, and clepith tho thingis that ben not as tho that ben. Which *Abraham* aȝens hope bileued into hope, that he 18 schulde be maad fader of many folkis, as it was seid to hym, This schal thi seed be, as the sterriis of heuene, and as the grauel that is in the brenke of the see. And 19 he was not maad vnstidfast in the bileue, nether he biheelde his bodi thanne nyȝ deed, whanne he was almost of an hundrid ȝeer, ne the wombe of Sare nyȝ deed; also in the biheeste of God he doutide not with vntrist, 20 but he was coumfortid in bileue, ȝyuynge glorie to God, 21 witynge moost fulli that whateuere *thingis* God hath bihiȝt, he is myȝti also to do. Therfor it was arettid to 22 hym to riȝtwisnesse. And it is not writun oneli for him, 23 that it was arettid to hym to riȝtwisnesse, but also for vs, 24 to whiche it schal be arettid, that bileuen in him that reiside oure Lord Jhesu Crist fro deeth, which was bitakun 25 for oure synnes, and roos aȝen for oure iustefiyng.

Quia patrem multarum gentium posui te) ante Deum, cui credidit, qui vivificat mortuos, et vocat ea quæ non sunt tamquam ea quæ sunt. 18 Qui contra spem in spem credidit, ut fieret pater multarum gentium, secundum quod dictum est ei : Sic erit semen tuum. 19 Et non infirmatus est fide, nec consideravit corpus suum emortuum, cum jam fere centum esset annorum, et emortuam vulvam Saræ; 20 In reprobatione etiam Dei non hæsitavit diffidentia, sed confortatus est fide, dans gloriam Deo, 21 Plenissime sciens quia quæcumque promisit, potens est et facere. 22 Ideo et reputatum est illi ad justitiam. 23 Non est autem scriptum tantem propter ipsum, quia reputatum est illi ad justitiam ; 24 Sed et propter nos, quibus reputabitur creditibus in eum, qui suscitavit Jesum, Christum Dominum nostrum a mortuis, 25 Qui traditus est propter delicta nostra, et resurrexit propter justificationem nostram.

5 . Therfor we, iustified of feith, haue we pees at God bi  
 2 oure Lord Jhesu Crist; bi whom we han nizgoyng-to  
 3 bi feith into this grace in which we stonden, and han  
 3 glorie in the hope of the glorie of Goddis children. And  
 4 not this oneli, but also we glorien in tribulaciouns; witynge  
 5 that tribulacioun worchith pacience, and pacience preuyng,  
 and preuyng hope; and hope confoundith not, for the  
 charite of God is spred abrood in oure hertis bi the Hooli  
 6 Goost that is zoun to vs. And while that we weren  
 sijk, aftir the tyme, what diede Crist for wicked men?  
 7 For vnnethis dieth ony man for the iust man; and zit  
 8 for a good man peraudenture sum man dar die. But God  
 comendith his charite in vs; for if, whanne we weren zit  
 9 synneris, aftir the tyme Crist was deed for vs, thanne  
 myche more now we, iustified in his blood, schulen be  
 10 saaf fro wraththe bi him. For if whanne we weren  
 enemyes, we ben reconcuselid to God bi the deth of his  
 Sone, myche more we, reconcuselid, schulen be saaf in the

5 1 Justificati ergo ex fide, pacem habeamus ad Deum per Do-  
 minum nostrum Jesum Christum; 2 Per quem et habe-  
 mus accessum per fidem in gratiam istam in qua stamus,  
 et gloriamur in spe gloriæ filiorum Dei. 3 Non solum  
 autem, sed et gloriamur in tribulationibus; scientes quod  
 tribulatio patientiam operatur, 4 Patientia autem  
 probationem, probatio vero spem; 5 Spes autem non  
 confundit, quia caritas Dei diffusa est in cordibus nostris  
 per Spiritum sanctum qui datus est nobis. 6 Ut quid  
 enim Christus, cum adhuc informi essemus, secundum tempus  
 pro impiis mortuus est? 7 Vix enim pro justo quis  
 moritur; nam pro bono forsitan quis audeat mori. Com-  
 mendat autem charitatem suam Deus in nobis; quoniam  
 cum adhuc peccatores essemus, secundum tempus 9 Chris-  
 tus pro nobis mortuus est, multo igitur magis nunc, justificati in  
 sanguine ipsius, salvi erimus ab ira per ipsum. 10 Si  
 enim cum inimici essemus, reconciliati sumus Deo per mortem  
 Filii ejus, multo magis, reconciliati, salvi erimus in vita ipsius.

lijf of hym. And not oneli this, but also we glorian in ..  
 God bi oure Lord Jhesu Crist, bi whom we han resseyued  
 now recounseling. Therfor as bi o man synne entride ..  
 into this world, and bi synne deth, and so deth passide  
 forth into alle men, in which *man* alle men synneden—  
 for til to the lawe synne was in the world ; but synne was ..  
 not rettid whanne lawe was not. But deth regnyde from ..  
 Adam til to Moises, also into hem that synneden not in  
 licesse of the trespassyng of Adam, the which is licesse  
 of *Crist* to comynge. But not as gilt, so the ȝifte ; ..  
 for if thorouȝ the gilt of oon manye ben deed, myche  
 more the grace of God, and the ȝifte in the grace of o man,  
 Jhesu Crist, hath aboundid into many men. And not ..  
 as bi o synne, so bi the ȝifte ; for the doom of oon into  
 condempnacioun, but grace of many giltis into iustifi-  
 ficacioun. For if in the gilt of oon deth regnede thorouȝ ..  
 oon, myche more men that takyn plente of grace, and of  
 ȝuyng, and of riȝtwisnesse, schulen regne in lijf bi oon,

11 Non solum autem : sed et gloriamur in Deo per Dominum  
 nostrum Iesum Christum, per quem nunc reconciliationem  
 accepimus. 12 Propterea sicut per unum hominem  
 peccatum in hunc mundum intravit, et per peccatum mors,  
 et ita in omnes homines mors pertransiit, in quo omnes  
 peccaverunt— 13 Usque ad legem enim peccatum erat  
 in mundo; peccatum autem non imputabatur cum lex non  
 esset. 14 Sed regnavit mors ab Adam usque ad Moysen,  
 etiam in eos qui non peccaverunt in similitudinem præ-  
 varicationis Adæ, qui est forma futuri. 15 Sed non sicut  
 delictum, ita et donum ; si enim unius delicto multi mor-  
 tui sunt, multo magis gratia Dei et donum in gratia unius  
 hominis, Jesu Christi, in plures abundavit. 16 Et non  
 sicut per unum peccatum, ita et donum ; nam judicium quidem  
 ex uno in condemnationem, gratia autem ex multis delictis  
 in justificationem. 17 Si enim unius delicto mors regna-  
 vit per unum, multo magis abundantiam gratiæ, et donationis,  
 et justitiæ accipientes in vita regnabunt per unum, Jesum

18 Jhesu Crist. Therfor as bi the gilt of oon into alle men into condemnacioun, so bi the riȝtwisnesse of oon into  
 19 alle men into iustifiyng of lijf. For as bi inobedience of o man manye ben maad synneris, so bi the obedience  
 20 of oon manye schulen be iust. And the lawe entride,  
 21 that gilt schulde be plenteuouse; but where gilt was plenteuouse, grace was more plenteuouse; that, as synne regnede into deth, so grace regne bi riȝtwisnesse into euerlastynge lijf, bi Crist Jhesu oure Lord.

6. Therfor what schulen we seie? schulen we dwelle in  
 1 synne, that grace be plenteuouse? God forbede. For hou schulen we that ben deed to synne, lyue ȝit therynne?

5. 19 Seynt Poule wrytep to þe Romaynes, & seþ, Ryȝt as [by] þe vnboxumnesse of on man many men beþ ymaad synful men, so by þe boxumnesse of on man many men beþ ymaad  
 20 riȝtful men. & þe lawe entred in, þat sinne were in plente; but þere as sunne was in plente, grace was in more plente;  
 21 þat, riȝt as sunne regned into deþ, so grace schulde regne þorowȝ riȝtfulness into an euerlastynge lyf, by Iesu Crist  
 6. oure Lord. What þanne schulde we seye? schulle we ȝet  
 2 dwelle stille in sunne, þat grace be plenteuous? God forbede. For we þat beþ dede to sunne, how schulde we ȝit dwelle

Christum. 18 Igitur sicut per unius delictum in omnes homines in condemnationem, sic et per unius justitiam in omnes homines in justificationem vitæ. 19 Sicut enim per inobedientiam unius hominis peccatores constituti sunt multi, ita et per unius obeditionem justi constituentur multi. 20 Lex autem subintravit, ut abundaret delictum; ubi autem abundavit delictum, superabundavit gratia; 21 Ut, sicut regnavit peccatum in mortem, ita et gratia regnet per justitiam in vitam æternam, per Jesum Christum Dominum nostrum.

6. 1 Quid ergo dicemus? permanebimus in peccato, ut gratia abundet? 2 Absit. Qui enim mortui sumus peccato,

Whether, britheren, þe knownen not that whiche euere <sup>3</sup>  
we ben baptisid in Crist Jhesu, we ben baptisid in his  
deth? For we ben togidere biried with hym bi baptym <sup>4</sup>  
into deth; that as Crist aroos fro deth bi the glorie of the  
Fadir, so walke we in a newnesse of lijf. For if we plaunt-  
id togidere ben maad to the licesse of his deth, also  
we schulen be of the licesse of his risyng azen; witynge <sup>6</sup>  
this thing, that oure olde man is crucified togidere, that  
the bodi of synne be distruyed, that we serue no more  
to synne; for he that is deed is iustefied fro synne. <sup>7</sup>  
And if we ben deed with Crist, we bileuen that also we <sup>8</sup>

stille in sunne? Bryþeren, wheþer þe ne knowe noȝt þat <sup>3</sup>  
whuche of ous beþ ybaptized in Christ, we beþ ybaptized in  
his dep? For we beþ yberedyd togidere wiþ hym þorowȝ <sup>4</sup>  
baptysme into dep; þat ryȝt as Crist aros up from dep to  
lyf þorowȝ þe blysse of his Fader, riȝt so walke we in a newe  
manere of lyfynge. And ȝif we beþ yplaunted togeder & <sup>5</sup>  
imad to be lyknesse of his dep, we schuleþ ben also togeder  
in þe lyknesse of his rysyng aȝeyn from dep to lyf: knowynge <sup>6</sup>  
bis þing, þat oure olde man is crucyfyed, þat þe body of sunne  
be destroyed, þat heraftur we ne serue noȝt to sunne; for  
he þat dyed is yiustified from sunne. & ȝif we beþ dede <sup>7,8</sup>  
wiþ Crist, we bylueþ þat we schulleþ lyuen also wiþ hym;

quomodo adhuc vivemus in illo? <sup>3</sup> An ignoratis quia  
quicumque baptizati sumus in Christo Jesu, in morte ipsius  
baptizati sumus? <sup>4</sup> Consepulti enim sumus cum illo per  
baptismum in mortem; ut quomodo Christus surrexit a mor-  
tuis per gloriam Patris, ita et nos in novitate vitæ ambulemus.  
5 Si enim complantati facti sumus similitudini mortis ejus,  
simul et resurrectionis erimus; <sup>6</sup> Hoc scientes, quia vetus  
homo noster simul crucifixus est, ut destruatur corpus peccati,  
et ultra non serviamus peccato; <sup>7</sup> Qui enim mortuus est  
justificatus est a peccato. <sup>8</sup> Si autem mortui sumus cum  
Christo, credimus quia simul etiam vivemus cum Christo;

9 schulen lyue togidere with hym ; witinge for Crist, rysynge  
 10 aȝen fro deth, now dieth not ; deeth schal no more haue  
 lordschip on hym. For that he was deed to synne, he  
 11 was deed onys ; but that he lyueth, he liueth to God. So  
 ȝe deme ȝousilf to be deed to synne, but lyuynge to God  
 12 in Jhesu Crist oure Lord. Therfor regne not synne in  
 ȝoure deedli bodi, that ȝe obeische to hise coueityngis ;  
 13 nether ȝyue ȝe ȝoure membris armuris of wickidnesse  
 to synne ; but ȝyue ȝe ȝousilf to God as thei that lyuen of  
 deed men, and ȝoure membris armuris of riȝtwisnesse  
 14 to God. For synne schal not haue lordshipe on ȝou ;  
 15 for ȝe ben not vndur the lawe, but vndur grace. What

9 knowynge þat Crist, þat aros up from deþ to lyf, ne dyeþ noȝt  
 nowþe ; ne deþ schal neuere herafter haue lordschupe upon  
 10 hym. For þat he dyed ones, he dyed to sunne : but þat he  
 11 lyueþ, he lyueþ to God. & so trowe ȝe þat ȝe ȝowself been  
 dede to sunne, & lyuynge to God in oure Lord Iesu Crist.  
 12 & þerfore ne regne pere no sunne in ȝoure dedlyche body,  
 13 þat ȝe ben boxum to his coueytynges ; & ne ȝeue ȝe noȝt  
 ȝoure membris to ben armer of wikkednesse to sunne ; but  
 ȝefep ȝowselven to God as lyuynge men of dede men, & ȝoure  
 14 membrys armer of riȝtfulnesse to God. For sunne ne schal  
 noȝt haue lordschupe in ȝow heraftur ; for ȝe beþ noȝt vnder  
 15 lawe, but vnder grace. What þanne ? schulle we don

9 Scientes quod Christus resurgens ex mortuis jam non moritur;  
 mors illi ultra non dominabitur. 10 Quod enim mortuus  
 est peccato, mortuus est semel; quod autem vivit, vivit Deo,  
 11 Ita et vos existimate vos mortuos quidem esse peccato,  
 viventes autem Deo in Christo Jesu Domino nostro. 12 Non  
 ergo regnet peccatum in vestro mortali corpore, ut obediatis  
 concupiscentiis ejus; 13 Sed neque exhibeatis membra  
 vestra arma iniquitatis peccato; sed exhibete vos Deo tan-  
 quam ex mortuis viventes, et membra vestra arma justitiae  
 Deo. 14 Peccatum enim vobis non dominabitur; non  
 enim sub lege estis, sed sub gratia. 15 Quid ergo?

therfor ? schulen we do synne, for we ben not vndur the lawe, but vndur grace ? God forbede. Witen þe not <sup>16</sup> that to whom ȝyuen ȝou seruauntis to obeie to, ȝe ben seruauntis of that thing to which ȝe han obeschid, ether of synne to deth, ether of obedience to riȝtwisnesse ? But Y thanke God that ȝe weren seruauntis of synne, <sup>17</sup> but ȝe han obeischid of herte into that fourme of techyng in which ȝe ben bitakun ; and ȝe, delyuered fro synne, <sup>18</sup> ben maad seruauntis of riȝtwisnesse. Y seie that thing <sup>19</sup> that is of man, for the vnstidefastnesse of ȝoure fleisch ; but as ȝe han ȝouun ȝoure membris to serue to vnclennesse and to wickidnesse into wickidnesse, so now ȝyue ȝe ȝoure membris to serue to riȝtwisnesse into hoolynesse.

sunne, for we beþ noȝt vnder lawe, but vnder grace ? God forbede. Wheþer ȝe ne knoweþ noȝt þat to hym þat ȝe ȝefþ <sup>20</sup> ȝowselfen to ben seruautes, to ben buxum to hym, his seruautes ȝe beþ to whom ȝe beþ boxum, wheþer it be of sunne to deþ, oþer of boxumnesse to riȝtfulness ? & I þonke <sup>21</sup> God þat ȝe habbeþ yben seruautes of sunne, but nowþe ȝe han obeysched of herte into þat forme of techyng þat ȝe beþ now ytake to ; & ȝe beþ ymaad fre of sunne, & seruauntis <sup>22</sup> of riȝtfulness. Y seye þing þat parteyneþ to man, for <sup>23</sup> þe infirmite of ȝoure flesche ; for riȝt as ȝe han yzefen ȝoure membres for to serfen to vnclennasse & to wickednesse into sunne, so ȝeuþ ȝe nowþe ȝowre membres for to seruen

peccabimus, quoniam non sumus sub lege, sed sub gratia ? Absit. <sup>16</sup> Nescitis quoniam cui exhibetis vos servos ad obediendum, servi estis ejus cui obeditis, sive peccati ad mortem, sive obeditio[n]is ad justitiam ? <sup>17</sup> Gratias autem Deo quod fuistis servi peccati, obedistis autem ex corde in eam formam doctrinæ in quam traditi estis ; <sup>18</sup> Liberati autem a peccato, servi facti estis justitiæ. <sup>19</sup> Humanum dico, propter infirmitatem carnis vestræ ; sicut enim exhibuitis membra vestra servire immunditiæ et iniquitati ad iniq[ui]tatem, ita nunc exhibete membra vestra servire justitiæ

20 For whanne þe weren seruauntis of synne, þe weren fre  
 21 of riȝtfulnesse. Therfor what fruyt hadden þe thanne  
 22 in tho thingis in whiche þe schamen now? for the ende  
 of hem is deth. But now þe, delyuered fro synne, and  
 maad seruauntis to God, han ȝour fruyt into holinesse,  
 23 and the ende euerlastinge līf. For the wagis of synne *is*  
 deth; the grace of God *is* euerlastynge līf in Crist Jhesu  
 our Lord.

- 7 . Britheren, whethir þe knowun not (for Y speke to men  
 that knownen the lawe) for the lawe hath lordschip in a  
 man as long tyme as it lyueth? For that womman that  
 is vndur an hosebonde, is boundun to the lawe while the  
 20 to riȝtfulness into holynes. For whanne þe weren seruauntis  
 21 of sunne, þe weren fre of riȝtfulness. What fruyt had þe  
 22 þanne in þilke þinges, in þe whiche þinges þe beþ aschamed  
 nowþe? for þe ende of hem is deþ. But nowþe þe beþ  
 ymaad fre of sunne, and seruautes to God, & þe han ȝoure  
 23 fruyt holynesse, & þe ende perof an euerlastynge lyf. For þe  
 mede of sunne is deþ; but þe grace of God is an euerlastynge  
 lyf in Iesu Crist oure Lord.
- 7 . Wheþer þe ne knoweþ noȝt, breperen (for to þilke þat  
 knoweþ þe lawe Y speke), for as longe as a man lyfþ þe  
 lawe hap lordschupe on hym? For a womman þat is vnder  
 here housbonde, whyles þat hure housbonde lyfþ heo is  
 in sanctificationem.      20 Cum enim servi essetis peccati,  
 liberi fuistis justitiae.      21 Quem ergo fructum habuistis  
 tunc in illis in quibus nunc erubescitis? nam finis illorum  
 mors est.      22 Nunc vero liberati a peccato, servi autem  
 facti Deo, habetis fructum vestrum in sanctificationem,  
 finem vero vitam æternam.      23 Stipendia enim peccati  
 mors; gratia autem Dei vita æterna in Christo Jesu Domino  
 nostro.
- 7 1 An ignoratis, fratres (scientibus enim legem loquor), quia lex  
 in homine dominatur quanto tempore vivit?      2 Nam  
 quæ sub viro est mulier, vivente viro alligata est legi; si

hosebonde lyueth ; but if hir hosebonde is deed, sche is  
delyuered fro the lawe of the hosebonde. Therfor sche 3  
schal be clepid auoutresse if sche be with another man  
while the hosebonde lyueth ; but if hir hosebonde is deed,  
sche is delyuered fro the lawe of the hosebonde, that  
sche be not auoutresse if sche be with another man.  
And so, my britheren, þe ben maad deed to the lawe bi 4  
the bodi of Crist ; that þe ben of another, that roos aȝen  
fro deth, that þe bere fruyt to God. For whanne we 5  
weren in fleisch, passiouns of synnes, that weren bi the  
lawe, wrouȝten in oure membris, to bere fruyt to deth.  
But now we ben vnboundun fro the lawe of deth in which 6

ybounde to þe lawe ; but ȝif hure housbonde be deed, he 3  
is delyuered from þe lawe of hure housbonde. Þanne, whyles  
hure housbonde lyfþ he schal be cleped a spousebrekere  
ȝif he be wiþ anoþer man ; bote ȝif hure housbonde be ded,  
heo is delyfered from þe lawe of hure housbonde, þat heo ne  
be noȝt ycleped a spousebrekere þauȝ heo be wiþ anoþer  
man. & so, breþeren, þe beþ ymaad ded to þe lawe by 4  
þe body of Crist ; þat þe ben of anoþer, þat ros up from deþ  
to lyfe, þat þe schulden make fruyt to God. For whan  
we weren in þe flesch, þe passyones of sunnes, þat weren  
þoroȝ þe lawe, wroȝten in oure membres, þat we schulden  
make oure fruyt to [deþ]. Bote we beþ now vnbounden 6  
from þe lawe of deþ in whom we weren yholden, so þat

autem mortuus fuerit vir ejus, soluta est a lege viri. 3 Igitur vivente viro vocabitur adultera si fuerit cum alio viro ;  
si autem mortuus fuerit vir ejus, liberata est a lege viri ;  
ut non sit adultera si fuerit cum alio viro. 4 Itaque,  
fratres mei, et vos mortificati estis legi per corpus Christi ;  
ut sitis alterius, qui ex mortuis resurrexit, ut fructificemus  
Deo. 5 Cum enim essemus in carne, passiones peccatorum,  
quae per legem erant, operabantur in membris nostris, ut fruc-  
tificant morti. 6 Nunc autem soluti sumus a lege mortis  
in qua detinebamur, ita ut serviamus in novitate spiritus,

we weren holdun, so that we seruen in newnesse of spirit,  
 , and not in eldnesse of lettre. What therfor schulen  
 we seie? The lawe is synne? God forbede. But Y  
 knew not synne, but bi lawe; for Y wiste not that coueit-  
 s ynge was synne, but for the lawe seide, Thou schalt not  
 coueyte; and thoruȝ occasiouȝ takun, synne bi the  
 maundement hath wrouȝt in me al coueytise; for withouten  
 , the lawe synne was deed. And Y lyuede withouten the  
 lawe sumtyme; but whanne the comaundement was  
 • comun, synne lyuede aȝen, but Y was deed; and this  
 comaundement, that was to liȝf, was foundun to me  
 • to be to deth; for synne, thoruȝ occasiouȝ takun  
 bi the comaundement, disceyuede me, and bi that it

we serfen in þe neweschupe of þe spyryt, & noȝt in þe olde-  
 nesse of þe letter. What schulle we seye þanne? Þe lawe  
 is sunne? God forbede. But Y knewe no sunne, bote  
 þoroȝ þe lawe: for Y knew noȝt coueytyse, bote for as muche  
 • as þe lawe sayde, þou ne schalt not coueyte: & so in takynge  
 an occasyon by þe comaundement of þe lawe, sunne haþ  
 ywroȝt in me eferiche couetyse; for wipouten lawe sunne  
 • was ded. & Ych lefed sumtyme wipouten lawe; bote  
 whanne þat þe comaundement of þe lawe was ycome, sunne  
 • lyfed aȝeyn, bote Ich was ded; & so þe comaundement, þat  
 • was yfounde to lyf, it was to þe deþ; for, in takynge an  
 occasyon, sunne þoroȝ þe comaundement bygyled me, &

et non in vetustate litteræ. 7 Quid ergo dicemus? Lex  
 peccatum est? Absit. Sed peccatum non cognovi, nisi per  
 legem; nam concupiscentiam nesciebam, nisi lex diceret.  
 Non concupisces; 8 Occasione autem accepta, peccatum  
 per mandatum operatum est in me omnem concupiscentiam;  
 sine lege enim peccatum mortuum erat. 9 Ego autem  
 vivebam sine lege aliquando; sed cum venisset mandatum,  
 peccatum revixit, 10 Ego autem mortuus sum; et in-  
 ventum est mihi mandatum, quod erat ad vitam, hoc esse ad  
 mortem; 11 Nam peccatum, occasione accepta per man-

slow me. Therfor the lawe *is* hooli, and the comaundement *is* hooli, and iust, and good. Is thanne that thing <sup>12</sup>  
 that is good maad deth to me? God forbede. But  
 synne, that it seme synne, thorouȝ good thing wrouȝte  
 deth to me; that me synne ouer maner thorouȝ the comaun-  
 dement. And we witen that the lawe is spiritual; but <sup>13</sup>  
 Y am fleischli, sold vndur synne. For Y vndurstonde not <sup>14</sup>  
 that that Y worche; for Y do not the good thing that Y  
 wole; but Y do thilke yuel thing that Y hate. And if Y <sup>15</sup>  
 do that thing that Y wole not, Y consente to the lawe  
 that it is good. But now Y worche not it now, but the <sup>16</sup>,

poroȝ it slouȝ me. & so ȝit þe lawe is holy, & þe comaundement <sup>17</sup>  
 holy, & riȝtful, & good. What panne, þat þing þat was <sup>18</sup>  
 good to me, it was ymaad dep? God forbede. But sunne,  
 þat it seme s[u]nne, por[ow]ȝ þat þing þat was] good wroȝte  
 dep to me: þat [sunne] be [y]made [sunge] abo[u]e maner  
 poroȝ þe comaundement. & we knowþ þat þe lawe is <sup>19</sup>  
 spyrytual; & Ich fleschlyche, [&] sold vndur sunne. For þat <sup>20</sup>  
 þing þat Ich worche, Y ne vnderstonde noȝt; for þat þing þat  
 is good & þat Ich haue wille to, þat Y ne do noȝt; bote þat  
 þing þat is yfel & þat Ich haue yhated, þat Ich do. And ȝif <sup>21</sup>  
 Ich do þat þing þat Y wole noȝt do, Ich assente to þe lawe þat  
 he[o] is good. Bote now Y ne worche it noȝt, bote þe sunne <sup>22</sup>,

datum, seduxit me, et per illud occidit.      12 Itaque lex  
 quidem sancta, et mandatum sanctum, et justum, et bonum.  
 13 Quod ergo bonum est, mihi factum est mors? Absit.  
 Sed peccatum, ut appareat peccatum, per bonum operatum  
 est mihi mortem; ut fiat supra modum peccans peccatum  
 per mandatum.      14 Scimus enim quia lex spiritualis est;  
 ego autem carnalis sum, venundatus sub peccato.      15 Quod  
 enim operor nom intelligo; non enim quod volo bonum, hoc  
 ago; sed quod odi malum, illud facio.      16 Si autem quod  
 nolo, illud facio, consentio legi quoniam bona est.      17 Nunc  
 autem jam non ego operor illud, sed quod habitat in me

18 synne that dwellith in me. But and Y woot, that in  
 me, that is, in my fleisch, dwellith no good; for wille  
 lieth to me, but Y fynde not to performe good thing.  
 19 For Y do not thilke good thing that Y wole, but Y do  
 20 thilke yuel thing that Y wole not. And if Y do that  
 yuel thing that Y wole not, Y worche not it, but the synne  
 21 that dwellith in me. Therfor Y fynde the lawe to me  
 willynge to do good thing, for yuel thing lieth to me.  
 22 For Y delite togidere to the lawe of God aftir the ynnere  
 23 man; but Y se another lawe in my membris, azenfistynge  
 the lawe of my soule, and makynge me caitif in the lawe  
 24 of synne that is in my membris. Y am an vnceli man;  
  
 18 pat dwelleþ in me. For I wot wel pat it dwelleþ noȝt in me,  
 pat is to seye, in my flesche, pat þing pat is good; & so wille  
 falleþ to me, bote Y ne fynde noȝt to parfome pat þyng pat  
 19 is good. For pat good pat Ich wolde, Y ne do noȝt; bote  
 20 pat efel pat Y nolde noȝt, pat Y do. & ȝif Y do pat þing  
 pat Y nole noȝt, Y ne worche noȝt pat, bote þe sunne pat  
 21 dwelleþ in me. & þerfore Y fynde a lawe to me pat wol do  
 22 good, for eful falleþ to me. & Ich haue delyt to be lawe of  
 23 good aftur myn inward man; bote Y seo anoþer lawe in my  
 membris pat aȝeynstondes þe lawe of my þoȝt, & makeþ me  
 24 ytake in þe lawe of sunne pat is in my membris. & who  
 schal delyuere me, pat am an uncely man, from þe body of þis

peccatum. 18 Scio enim quia non habitat in me, hoc est,  
 in carne mea, bonum; nam velle adjacet mihi, perficere  
 autem bonum non invenio. 19 Non enim quod volo  
 bonum, hoc facio; sed quod nolo malum, hoc ago. 20 Si  
 autem quod nolo, illud facio, jam non ego operor illud, sed  
 quod habitat in me peccatum. 21 Invenio igitur legem  
 volenti mihi facere bonum, quoniam mihi malum adjacet.  
 22 Condelector enim legi Dei secundum interiorem hominem;  
 23 Video autem aliam legem in membris meis, repugnantem  
 legi mentis meae, et captivantem me in lege peccati quae est  
 in membris meis. 24 Infelix ego homo, quis me liberabit

who schal delyuer me fro the bodi of this synne ? The grace of God bi Jhesu Crist oure Lord. Therfor Y myself bi the soule serue to the lawe of God, but bi fleisch to the lawe of synne.

Therfor now no thing of dampnacioun is to them that ben in Crist Jhesu, whiche wandren not after the flesch. For the lawe of the spirit of lyf in Crist Jhesu hath delyuerid me fro the lawe of synne and of deth. For that that was vnpossible to the lawe, in what thing it was sijk bi flesch, God sente his Sone into the licknesse of fleisch of synne, and of synne, dampnede synne in fleisch ; that the iustefiying of the lawe were fulfillid in vs, that

dep ? Pe grace of God þoroȝ oure Lord Iesu Crist. & perfore Ich myselfe serfe in my pouȝt to be lawe of God, & in my flesche to be lawe of sunne.

And perfore þer ne is no þing of dampnacyon to þese þat bþ in Iesu Crist, þat walkeþ noȝt after þe flesche. For þe lawe of þe spiryt of lyf in Crist haþ delyfered me from þe lawe of sunne & of dep. For þat þat was impossyble to þe lawe, in þe whiche þing man was ymaad sek þoroȝ þe flesche, God sende his Sone in þe lykenesse of þe flesche of sunne, & of sunne, he dampned sunne in flesch ; þat þe iustifyenge of þe lawe were fulfulled in ous, þat walkeþ noȝt aftur þe flesch,

de corpore mortis hujus ? 25 Gratia Dei per Jesum Christum Dominum nostrum. Igitur ego ipse mente servio legi Dei, carne autem legi peccati.

1 Nihil ergo nunc damnationis est iis qui sunt in Christo Iesu, qui non secundum carnem ambulant. 2 Lex enim spiritus vitæ in Christo Iesu liberavit me a lege peccati et mortis. 3 Nam quod impossibile erat legi, in quo infirmabatur per carnem, Deus Filium suum mittens in similitudinem carnis peccati, et de peccato, damnavit peccatum in carne ; 4 Ut justificatio legis impleretur in nobis, qui non secundum carnem

5 goen not aftir the fleisch, but aftir the spirit. For thei  
 that ben aftir the fleisch saueren tho thingis that ben of  
 the fleisch ; but thei that ben after the spirit feelen tho  
 thingis that ben of the spirit. For the prudence of  
 6. fleisch is deth, but the prudence of spirit *is* lijf and pees :  
 for the wisdom of the fleisch is enemye to God, for it  
 8 is not suget to the lawe of God, for nether it may ; and  
 9 thei that ben in fleisch moun not plese to God. But  
 10 ſe ben not in fleisch, but in spirit, if netheles the Spirit  
 of God dwellith in ȝou. But if ony hath not the Spirit  
 of Crist, this is not his. For if Crist is in ȝou, the bodi  
 11 is deed for synne, but the spirit lyueth for iustefiying.  
 12 And if the Spirit of hym that reiside Jhesu Crist fro deth  
 dwellith in ȝou, he that reiside Jhesu Crist fro deth shal

5 bote aftur þe spiryt. For þilke þat beþ aftur þe flesch  
 safereþ þilke þinges þat beþ of þe flesch ; but þilke þat beþ  
 6 aftur þe spiryt feleþ þilke þinges þat beþ of þe spiryt. For þe  
 wisdom of þe flesch is deþ, bote þe wysdom of þe spiryt is lyf  
 7 & pes : for þe wysdom of þe flesch is enemye to God, for  
 þe lawe of God heo ne is noȝt soget, ne may not ben soget ;  
 8.9 & þilke þat beþ in þe flesch ne mowe not plese God. & ſe ne  
 beþ noȝt in þe flesch, bote in þe spiryt, ȝif þat þe Spiryt of God  
 dwelleþ in ȝow. & who þat haþ noȝt þe Spiryt of Crist, he  
 10 ne is noȝt of hym. & ȝif þat Crist is in ȝow, þanne is þe body

ambulamus, sed secundum spiritum. 5 Qui enim secundum carnem sunt quae carnis sunt sapiunt ; qui vero secundum spiritum sunt quae sunt spiritus sentiunt. 6 Nam prudentia carnis mors est, prudentia autem spiritus vita et pax : 7 Quoniam sapientia carnis inimica est Deo, legi enim Dei non est subjecta, nec enim potest ; 8 Qui autem in carne sunt Deo placere non possunt. 9 Vos autem in carne non estis, sed in spiritu, si tamen Spiritus Dei habitat in vobis. Si quis autem Spiritum Christi non habet, hic non est ejus. 10 Si autem Christus in vobis est, corpus quidem mortuum est propter peccatum, spiritus vero vivit propter

quykene also ȝoure deedli bodies, for the Spirit of hym <sup>11</sup>  
that dwellith in ȝou. Therfor, britheren, we ben dettouris, <sup>12</sup>  
not to the flesch, that we lyuen aftir the flesch. For if ȝe <sup>13</sup>  
lyueni aftir the fleisch, ȝe schulen die ; but if ȝe bi the Spirit  
sleen the dedis of the fleisch, ȝe schulen lyue. For who- <sup>14</sup>  
euere ben led bi the Spirit of God, these ben the sones of  
God. For ȝe han not take eftsoone the spirit of seruage <sup>15</sup>  
in drede, but ȝe han taken the spirit of adopcioun of  
sones, in which we crien, Abba (Fadir). And the ilke Spirit <sup>16</sup>  
ȝeldith witnessyng to oure spirit that we ben the sones  
of God ; if sones, and eiris ; and eiris of God, and eiris <sup>17</sup>,

deed for sunne ; but þe spiryt lyueþ for iustificacyoun. And <sup>11</sup>  
ȝif þe Spiryte of hym þat arered up Iesu Crist from deþ to  
lyfe dwelle in ȝow, he þat arered up Iesu Crist from deþ to  
lyfe schal quykene ȝoure dedlyche bodyes, for his Spiryt þat  
dwelleþ in ȝow. & perfore, breþeren, we beþ dettoures, noȝt <sup>12</sup>  
to þe flesch, þat we lyfen aftur þe flesch; for ȝif ȝe lyseþ <sup>13</sup>  
aftur þe flesch ȝe schuleþ deyzen ; bote ȝef ȝe sleþ þe werkes  
of þe flesch þorowȝ þe Spiryt, ȝe schuleþ lyfen. For who- <sup>14</sup>  
euere beþ ymaad þorowȝ þe Spiryt of God, þei beþ Godes  
chylldren. For ȝe ne hafþ noȝt vnderfongen þe spiryt of <sup>15</sup>  
þraldom eftsones in drede; bote ȝe haueþ vnderfongen þe  
spirit of þe bygetynge of children, in þe whuche spirit we  
crieþ to God oure Fadur. For þat Spirit ȝeþ witnesse to <sup>16</sup>

justificationem.      <sup>11</sup> Quod si Spiritus ejus qui suscitavit  
Jesum a mortuis habitat in vobis, qui suscitavit Jesum  
Christum a mortuis vivificabit et mortalia corpora vestra,  
propter inhabitantem Spiritum ejus in vobis.      <sup>12</sup> Ergo,  
fratres, debitores sumus non carni, ut secundum carnem  
vivamus ;      <sup>13</sup> Si enim secundum carnem vixeritis, morie-  
mini ; si autem Spiritu facta carnis mortificaveritis, vivetis.  
<sup>14</sup> Quicumque enim Spiritu Dei aguntur, ii sunt filii Dei.  
<sup>15</sup> Non enim accepistis spiritum servitutis iterum in timore,  
sed accepistis spiritum adoptionis filiorum, in quo clamamus,  
Abba (Pater).      <sup>16</sup> Ipse enim Spiritus testimonium reddit

17 togidere with Crist; if netheles we suffren togidere,  
 18 that also we ben glorified togidere. And Y deme that  
     the passioums of this tyme ben not worthi to the glorie  
 19 to comynge that schal be schewid in vs. For the abidyng  
     of creature abidith the schewyng of the sones of God.  
 20 But the creature is suget to vanyte, not willynge, but for  
 21 hym that made it suget in hope; for the ilke creature  
     schal be delyuered fro seruage of corrupcioun into liberte  
 22 of the glorie of the sones of God. And we witen that  
     ech creature sorewith and trauelith with peyne til ȝit.  
 23 And not oneli it, but also we vssilf, that han the first-  
  
 24 oure spirit þat we beþ Godes children; and ȝef we beþ  
     children & eyres, we beþ eyres of God, & eyres wiþ Crist; ȝif  
     it is so þat we suffrep togedere, þat we ben ygloryfyed to-  
 25 gydere. & I trowe þat þe suffrynges of þis tyme ne beþ  
     noȝt worpi to þe blisse þat schal be schewed in ous heraftur.  
 26 For þe abydynge of creature abydeþ þe schewenge of Goddis  
 27 children. For eferich creature is soget to vanyte, noȝt wil-  
     fullyche, bote for hym þat hap ymaad hure soget in hope;  
 28 For þat creature schal be delifered from þe praldom of cor-  
     rupcyoun into þe fredom of þe blisse of Godes chyldren.  
 29 & we knoweþ þat eferech creature makeþ waymentacyoun ȝit  
 30 nowþe. Noȝt onlyche heo, bote we also, þat habbeþ þe furste-

spiritui nostro quod sumus filii Dei;     17 Si autem filii, et  
     heredes; heredes quidem Dei, coheredes autem Christi; si  
     tamen compatimur, ut et conglorificemur.     18 Existimo  
     enim quod non sunt condignæ passiones hujus temporis ad  
     futuram gloriam quæ revelabitur in nobis.     19 Nam  
     expectatio creaturæ revelationem filiorum Dei expectat.  
 20 Vanitati enim creatura subjecta est, non volens, sed propter  
     eum qui subjecit eam in spe;     21 Quia et ipsa creatura  
     liberabitur a servitute corruptionis in libertatem gloriæ  
     filiorum Dei.     22 Scimus enim quod omnis creatura  
     ingemiscit et parturit usque adhuc.     23 Non solum autem  
     illa, sed et nos ipsi, primitias Spiritus habentes, et ipsi intra  
     nos gemimus, adoptionem filiorum Dei expectantes, redemp-

fruytis of the Spirit, and we vssilf sorewen withynne vs for the adopcioun of Goddis sonys, abidyng the azenbiyng of oure bodi. But bi hope we ben maad saaf ; for hope <sup>24</sup> that is seyn is not hope ; for who hopith that thing that he seeth ? And if we hopen that thing that we seen not, <sup>25</sup> we abiden bi pacience. And also the Spirit helpith oure <sup>26</sup> infirmyte ; for what we schulen preie as it bihoueth we witen not. but the ilke Spirit axith for vs with sorew-  
yngis that moun not be told out ; for he that sekith <sup>27</sup> the hertis woot what the Spirit desirith, for bi God he axith for hooli men. And we witen that to men that <sup>28</sup> louen God alle thingis worchen togidere into good, to

fruytes of þe Spirit, we makeþ waymentacioun wiþynne ousself, abydyng þe bygetynge of Godes children, & þe forbuggyng of oure body. & þorow hope we beþ ysafed ; <sup>24</sup> for hope þat is yseye ne is non hope ; for þat þing þat a man seþ, he ne hopeþ noȝt. & ȝif we hope þing þat we <sup>25</sup> se noȝt, þoroȝ pacience we abydeþ þat þyng. & þe Spirit <sup>26</sup> also helpeþ oure infirmyte : for we ne koneþ noȝt preyen as it byhofeþ, but þe Spiryt preyeþ for ous poroȝ sykynges þat mowe noȝt ben ytold ; and he þat sercheþ hertes knoweþ <sup>27</sup> what þe Spirit desyreþ, þat poroȝ God preyeþ for seyntes. & <sup>28</sup> we knoweþ þat to þilke þat lofeþ God alle þinges worcheþ togidere into good, to þese men þat beþ aftur hure purpos

tionem corporis nostri. 24 Spe enim salvi facti sumus ; spes autem quae videtur, non est spes ; nam quod videt quis, quid sperat ? 25 Si autem quod non videmus speramus, per patientiam expectamus. 26 Similiter autem et Spiritus adjuvat infirmatem nostram, nam quid oremus sicut oportet nescimus, sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus ; 27 Qui autem scrutatur corda scit quid desideret Spiritus, quia secundum Deum postulat pro sanctis. 28 Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum

29 hem that aftir purpos ben clepid seyntis. For thilke  
 that he knewe bifor, he bifor ordenede bi grace to be  
 maad lijk to the ymage of his Sone, that he be the first  
 30 bigetun among many britheren; and thilke that he  
 bifore ordeynede to blis, hem he clepide; and whiche he  
 clepide, hem he iustifiede; and whiche he iustifiede,  
 31 and hem he glorifiede. What thanne schulen we seie  
 32 to these thingis? If God for vs, who is aȝens vs? The  
 which also sparide not his owne Sone, but for vs alle  
 bitook hym, hou also ȝaf he not to vs alle thingis with  
 33 hym? Who schal accuse aȝens the chosun men of God?  
 It is God that iustifieth. Who is it that condempneth?  
 34 It is Jhesus Crist that was deed, ȝhe, the which roos

29 ycleped holy men. For þilke he knew byfore & ordeyned  
 byfore to ben yconfermed to be ymage of his Sone, þat he be  
 30 þe furste-bygete sone in many breperen; & þilke þat he  
 ordeyned byfore, þilke he hap ycleped; & þilke þat he hap  
 ycleped, þilke he hap yiustyfyed; & þilke þat he hap yiusti-  
 31 fyed, þilke he hap ymagnyfyed. What schulde we seye  
 32 panne? ȝif God is wiþ ous, who is aȝeyns ous? & he ne  
 spared noȝt his owne Sone, bote ȝef hym for alle ous, & how  
 33 ne he hap noȝt yȝeu[n] ous alle þinges wiþ hym? & who  
 schal accusen aȝeyn hem þat beþ ychosen of God? God þat  
 34 iustifyeþ. Who is he þat schal demen? Iesu Crist þat dyed,

vocati sunt sancti. 29 Nam quos præscivit, et prædestinavit  
 conformes fieri imaginis Filii sui, ut sit ipse primogenitus  
 in multis fratribus; 30 Quos autem prædestinavit, hos et  
 vocavit; et quos vocavit, hos et justificavit; quos autem  
 justificavit, illos et glorificavit. 31 Quid ergo dicemus  
 ad hæc? Si Deus pro nobis, quis contra nos? 32 Qui etiam  
 proprio Filio suo non pepercit, sed pro nobis omnibus tradi-  
 dit illum, quomodo non etiam cum illo omnia nobis donabit?  
 33 Quis accusabit adversus electos Dei? Deus qui justificat.  
 34 Quis est qui condemnet? Christus Jesus, qui mortuus  
 est, immo qui et resurrexit, qui est ad dexteram Dei, qui etiam

aȝen, the which is on the riȝt half of God, and the which preieth for vs. Who thanne schal departe vs fro the <sup>35</sup> charite of Crist ? tribulacioun, or anguysch, or hungur, or nakidnesse, or persecucioun, or perel, or swerd ? (As it is writun, For we ben slayn al dai for thee ; we ben <sup>36</sup> gessid as scheep of slauȝtir.) But in alle these thingis <sup>37</sup> we ouercomen, for hym that louyde vs. But Y am certeyn <sup>38</sup> that nethir deeth, nether liȝf, nether aungels, nethir principatus, nether vertues, nether present thingis, nether thingis to comynge, nether strengthe, nether heiȝth, <sup>39</sup> nether depnesse, nether noon othir creature, may departe vs fro the charite of God, that is in Crist Jhesu oure Lord.

& ros also from dep to lyfe, & is on pe riȝt syde of God, & preyȝeb also for ous. Who schal þanne departen ous from pe <sup>35</sup> charite of Crist ? tribulacyoun, oper angwysch, oper hunger, oper persecucyoun, oper nakedschep, oper pereyle, oper swerd ? (As it is wryten, For þe we beþ yslawe al day ; & me weneþ <sup>36</sup> þat we ben scheep of sleynge.) But in alle þese þinges we <sup>37</sup> ofercomeþ, for hym þat lofed ous. & Ich am certeyn, þat <sup>38</sup> nowþer dep, ne lyf, ne angeles, ne princypaltees, ne vertues, ne þinges þat beþ nowþe, ne þinges þat schulleþ ben her-aftur, ne strengþe, ne hyȝenesse, ne depnesse, ne non oper <sup>39</sup> creature, may departen ous from pe charite of God, þat is in oure Lord Iesu Crist.

interpellat pro nobis. 35 Quis ergo nos separabit a charitate Christi ? tribulatio ? an angustia ? an fames ? an nuditas ? an periculum ? an persecutio ? an gladius ? 36 (Sicut scriptum est: Quia propter te mortificamur tota die; æstimati sumus sicut oves occisionis.) 37 Sed in his omnibus superamus, propter eum qui dilexit nos. 38 Certus sum enim quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, 39 Neque altitudo, neque profundum, neque creatura alia, poterit nos separare a charitate Dei, quæ est in Christo Jesu Domino nostro.

9 I seie treuthe in Crist Jhesu, Y lye not, for my con-  
 science berith witnessyng to me in the Hooli Goost,  
 for greet heuynesse is to me, and contynuel sorewe to  
 my herte. For Y mysilf desiride to be departid fro  
 Crist for my britheren, that ben my cosyns aftir the  
 fleisch ; that ben men of Israel ; whos is adopcioun of  
 sones, and glorie, and testament, and ȝyuyng of the lawe,  
 and seruyce, and biheestis ; whos ben the fadris, and of  
 which is Crist after the fleisch, that is God aboue alle  
 thingis, blessid into worldis. Amen. But not that the  
 word of God hath falle doun. For not alle that ben of  
 Israel, these ben Israelitis ; nethir thei that ben seed of  
 Abraham, alle ben sonys ; but in Ysaac the seed schal  
 be clepid to thee. That is to seie, not thei that ben sones  
 of the fleisch *ben* sones of God, but thei that ben sones  
 of biheeste ben demed in the seed. Forwhi this is the  
 word of biheest, Aftir this tyme Y schal come, and a  
 sone schal be to Sare. And not oneli sche ; but also  
 Rebecca hadde twey sones of o liggyng-bi of Ysaac, oure

9 1 Veritatem dico in Christo, non mentior, testimonium mihi perhibente conscientia mea in Spiritu sancto, 2 Quoniam tristitia mihi magna est, et continuus dolor cordi meo. 3 Optabam enim ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem; 4 Qui sunt Israelitae; quorum adoptio est filiorum, et gloria, et testamentum, et legislatio, et obsequium, et promissa; 5 Quorum patres, et ex quibus est Christus secundum carnem, qui est super omnia Deus, benedictus in saecula. Amen. 6 Non autem quod exciderit verbum Dei. Non enim omnes qui ex Israel sunt, ii sunt Israelitae; 7 Neque qui semen sunt Abrahae, omnes filii, sed in Isaac vocabitur tibi semen: 8 Id est, non qui filii carnis, hi filii Dei, sed qui filii sunt promissionis aestimantur in semine. 9 Promissionis enim verbum hoc est, Secundum hoc tempus veniam, et erit Sarae filius. 10 Non solum autem illa; sed et Re-

fadir. And whanne thei weren not ȝit borun, nether 11 hadden don ony thing of good ether of yuel, that the purpos of God schulde dwelle bi eleccioun, not of werkis, 12 but of God clepynge, it was seid to hym, That the more 13 schulde serue the lesse ; as it is writun, Y louede Jacob, but Y hatide Esau. What therfor schulen we seie ? 14 Whether wickidnesse be anentis God ? God forbede. 15 For he seith to Moyses, Y schal haue merci on whom Y haue merci, and Y schal ȝyue merci on whom Y schal haue merci. Therfor it is not nether of man willynge, nethir 16 rennyng, but of God hauynge mercy. And the scripture 17 seith to Farao, For to this thing Y haue stirid thee, that Y schewe in thee my vertu, and that my name be told in al erthe. Therfor of whom God wole he hath 18 mercy, and whom he wole he endurith. Thanne 19 seist thou to me, What is souȝt ȝit ? for who withstandith his wille ? O man, who art thou that answerist to 20 God ? Whether a maad thing seith to hym that made it, What hast thou maad me so ? Whether a potter of 21

becca ex uno concubitu habens Isaac patris nostro. 11 Cum enim nondum nati fuissent, aut aliquid boni egissent aut mali, ut secundum electionem propositum Dei maneret, 12 Non ex operibus, sed ex vocante, dictum est ei, Quia major serviet minori ; 13 Sicut scriptum est, Jacob dilexi, Esau autem odio habui. 14 Quid ergo dicemus ? Numquid iniquitas apud Deum ? Absit. 15 Moysi enim dicit, Miserebor cuius misereor, et misericordiam præstabο cuius miserebor. 16 Igitur non volentis, neque currentis, sed miserentis est Dei. 17 Dicit enim scriptura Pharaoni : Quia in hoc ipsum excitavi te, ut ostendam in te virtutem meam, et ut annuncietur nomen meum in universa terra. 18 Ergo cuius vult miseretur, et quem vult indurat. 19 Dicis itaque mihi : Quid adhuc queritur ? voluntati enim ejus quis resistit ? 20 O homo, tu quis es qui respondeas Deo ? Numquid dicit figuratum ei qui se finxit, Quid me fecisti sic ? 21 An non habet

cley hath not power to make of the same gobet o vessel  
 22 into honour, anothere into dispit ? That if God, willynge  
 to schewe his wraththe, and to make his power knowun,  
 23 hath suffrid in greet pacience vessels of wraththe able  
 into deth, to schewe the r̄itcheſſis of his glorie into  
 24 vessels of merci, whiche he made redi into glorie ; whiche  
 also he clepide not oneli of Jewis, but also of hethene men.  
 25 As he seith in Osee, Y schal clepe not my puple my puple,  
 26 and not my loued my louyd, and not getynge mercy  
 getynge merci ; and it schal be in the place, where it is  
 seid tohem, Not ſe my puple, there thei schulen be clepid  
 27 the ſones of God lyuynge. But Isaye crieth for Israel, If  
 the noumbe of Israel ſchal be as grauel of the ſee, the  
 28 relifs schulen be maad ſaad : forſothe a word makynge  
 an ende, and abreggyng in equyte ; for the Lord ſchal  
 29 make a word breggid on al the erthe. And as Yſaye  
 bifor ſeide, But God of oostis hadde left to vs ſeed,  
 we hadde be maad as Sodom, and we hadde be lijk

potestatem figulus luti ex eadem massa facere aliud quidem  
 vas in honorem, aliud vero in contumeliam ? 22 Quod si  
 Deus, volens ostendere iram, et notam facere potentiam suam,  
 sustinuit in multa patientia vasa iræ apta in interitum,  
 23 Ut ostenderet divitias gloriae ſuæ in vasa misericordiæ,  
 quæ præparavit in gloriam ; 24 Quos et vocavit nos non  
 ſolum ex Judæis, ſed etiam ex gentibus. 25 Sicut in  
 Oſee dicit, Vocabo non plebem meam plebem meam, et non  
 dilectam dilectam, et non misericordiam consecutam miseri-  
 cordiam consecutam ; 26 Et erit, in loco ubi dictum est eis,  
 Non plebs mea vos, ibi vocabuntur filii Dei vivi. 27 Isaias  
 autem clamat pro Israel, Si fuerit numerus filiorum Israel  
 tamquam arena maris, reliquæ ſalvæ fient ; 28 Verbum  
 enim consummans, et abbrevians in æquitate ; quia verbum  
 breviatum faciet Dominus ſuper terram. 29 Et ſicut  
 prædixit Isaias, Nisi Dominus ſabaoth reliquisset nobis  
 ſemen, ſicut Sodoma facti eſſemus, et ſicut Gomorrah ſimiles

as Gommor. Therfor what schulen we seie? That <sup>30</sup> hethene men that sueden not riȝtwisnesse, han gete riȝtwisnesse, þe, the riȝtwisnesse that is of feith. But <sup>31</sup> Israel, suyng the lawe of riȝtwisnesse, cam not parfithi into the lawe of riȝtwisnesse. Whi? For not of feith, <sup>32</sup> but as of werkys. And thei spurneden aȝens the stoon of offenciou, as it is writun, Lo, Y putte a stoon of <sup>33</sup> offensioun in Syon, and a stoon of slaundre; and ech that schal bileue in it schal not be confoundid.

Britheren, the wille of myn herte and mi biseching is <sup>10</sup> maad to God for hem into helthe. But Y bere witnessyng <sup>11</sup> to hem that thei han loue of God, but not aftir kunnyng. For thei, vnknowynge Goddis riȝtwisnesse, and sekynge to <sup>12</sup> make stidefast her owne *riȝtfulnesse*, ben not suget to the riȝtwisnesse of God. For the ende of the lawe *is* Crist, <sup>13</sup> to riȝtwisnesse to ech man that bileueth. For Moises <sup>14</sup> wroot, For the man that schal do riȝtwisnesse that is of the lawe schal lyue in it. But the riȝtwisnesse that is <sup>15</sup>

fuissemus. <sup>30</sup> Quid ergo dicemus? Quod gentes, quæ non sectabantur justitiam, apprehenderunt justitiam, justitiam autem quæ ex fide est. <sup>31</sup> Israel vero, sectando legem justitiæ, in legem justitiæ non pervenit. <sup>32</sup> Quare? Quia non ex fide, sed quasi ex operibus. Offenderunt enim in lapidem offensionis, <sup>33</sup> Sicut scriptum est, Ecce, pono in Sion lapidem offensionis, et petram scandali; et omnis qui credit in eum non confundetur.

<sup>1</sup> Fratres, voluntas quidem cordis mei et obsecratio ad Deum <sup>10</sup> fit pro illis in salutem. <sup>2</sup> Testimonium enim perhibeo illis quod æmulationem Dei habent, sed non secundum scientiam. <sup>3</sup> Ignorantes enim justitiam Dei, et suam quærentes statuere, justitiæ Dei non sunt subjecti. <sup>4</sup> Finis enim legis Christus, ad justitiam omni credenti. <sup>5</sup> Moyses enim scripsit quoniam justitiam quæ ex lege est, qui fecerit homo, vivet in ea. <sup>6</sup> Quæ autem ex fide est justitia sic

of bileue seith thus, Seie thou not in thin herte, Who  
 schal stie into heuene ? (that is to seie, to lede doun Crist;) or, Who schal go doun into helle ? (that is, to azenklepe Crist fro deth.) But what seith the scripture ? The word is nyȝ, in thi mouth, and in thin herte ; this is the word of bileue, which we prechen ; that if thou knoulechist in thi mouth the Lord Jhesu Crist, and bileuest in thin herte that God reiside hym fro deth, thou schalt be saaf ; for bi herte me bileueth to riȝtwisnesse, but bi mouth knowleching is maad to helthe. Forwhi the scripture seith, Ech that bileueth in hym schal not be confoundid. And ther is no distinccioun of Jew and of Greke ; for the same Lord of alle is riche in alle that inwardli clepen hym ; for, Ech man whoeuere schal inwardli clepe the name of the Lord, schal be saaf. Hou thanne schulen thei inwardli clepe hym into whom thei han not bileued ? or hou schulen thei bileue to hym whom thei han not herd ? hou schulen thei here withouten a prechour ? and hou schulen thei preche, but thei

dicit : Ne dixeris in corde tuo, Quis ascendet in cœlum ? (id est, Christum deducere;) 7 Aut, Quis descendet in abyssum ? (hoc est, Christum a mortuis revocare.) 8 Sed quid dicit scriptura ? Prope est verbum, in ore tuo, et in corde tuo ; hoc est verbum fidei, quod prædicamus ; 9 Quia si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, quod Deus illum suscitavit a mortuis, salvus eris ; 10 Corde enim creditur ad justitiam : ore autem confessio fit ad salutem. 11 Dicit enim scriptura, Omnis qui credit in illum non confundetur. 12 Non enim est distinctio Judæi et Græci ; nam idem Dominus omnium, dives in omnes qui invocant illum ; 13 Omnis, enim, quicumque invocaverit nomen Domini salvus erit. 14 Quomodo ergo invocabunt in quem non crediderunt ? aut quomodo credent ei quem non audierunt ? quomodo autem audient sine prædicante ? 15 Quomodo vero prædicabunt, nisi mittantur ? sicut scriptum

be sent? as it is writun, Hou faire *ben* the feet of hem  
that prechen pees, of hem that prechen good thingis!  
But not alle men obeien to the gospel; for Ysaie seith, <sup>16</sup>  
Lord, who bileuede to oure heryng? Therfor feith *is* <sup>17</sup>  
of heryng, but heryng bi the word of Crist. But Y seie, <sup>18</sup>  
Whether thei herden not? This, sothely the word of  
hem wente out into al the erthe, and her wordis into  
the endis of the world. But Y seie, Whether Israel <sup>19</sup>  
knewe not? First Moyses seith, Y schal lede þou to  
enuye, that þe ben no folc; that þe ben an vnwise folc,  
Y schal sende þou into wraththe. And Ysaie is bold, and <sup>20</sup>  
seith, Y am foundun of men that seken me not; opynli  
Y apperide to hem that axiden not me. But to Israel <sup>21</sup>  
he seith, Al dai Y streiȝte out myn hondis to a puple  
that bileuede not, but aȝenseide me.

Therfor Y seie, Whether God hath put awei his puple? <sup>22</sup>  
God forbede. For Y am an Israelite, of the seed of Abra-  
ham, of the lynage of Beniamyn. God hath not put <sup>23</sup>

est, Quam speciosi pedes evangelizantium pacem, evangeli-  
zantium bona! <sup>16</sup> Sed non omnes obediunt evangelio;  
Isaias enim dicit, Domine, quis credidit auditui nostro?  
<sup>17</sup> Ergo fides ex auditu, auditus autem per verbum Christi.  
<sup>18</sup> Sed dico, Numquid non audierunt? Et quidem in  
omnem terram exivit sonus eorum, et in fines orbis terræ  
verba eorum. <sup>19</sup> Sed dico, Numquid Israel non cognovit?  
Primus Moyses dicit, Ego ad æmulationem vos adducam in  
non gentem; in gentem insipientem, in iram vos mittam.  
<sup>20</sup> Isaias autem audet, et dicit: Inventus sum a non quærenti-  
bus me; palam apparui iis qui me non interrogabant.  
<sup>21</sup> Ad Israel autem dicit: Tota die expandi manus meas ad  
populum non credentem, et contradicentem.

<sup>1</sup> Dico ergo: Numquid Deus repulit populum suum? Absit. <sup>22</sup>  
Nam et ego Israelita sum, ex semine Abraham, de tribu  
Benjamin. <sup>2</sup> Non repulit Deus plebem suam, quam  
præscivit. An nescitis in Elia quid dicit scriptura? quemad-

awei his puple, which he bifor knew. Whether þe witen  
not what the scripture seith in Elie ? hou he preieth  
3 God azens Israel, Lord, thei han slayn thi prophetis,  
thei han vndurdoluun thin auteris ; and Y am lefte aloone,  
4 and thei seken my lijf. But what seith Goddis answere  
to hym ? Y haue left to me seuene thousyndes of men,  
5 that han not bowid her knees bifore Baal. So therfor  
6 also in this tyme the relifs ben maad saaf by the chesyng  
of the grace of God. And if *it be* bi the grace of God,  
*it is* not now of werkis ; ellis grace is not now grace.  
7 What thanne ? Israel hath not getun this that he souȝte ;  
but eleccioune hath getun, and the othere ben blyndid ;  
8 as it is writun, God ȝaf to hem a spirit of compuncion,  
iȝen that thei se not, and eeris that thei here not, into  
9 this dai. And Dauith seith, Be the boord of hem maad  
into a grym bifor hem, and into catchyng, and into  
10 sclaundre, and into ȝeldyng to hem ; be the iȝen of hem  
maad derk, that thei se not, and bowe thou doun algatis  
11 the bak of hem. Therfor Y seie, Whether thei offendiden

modum interpellat Deum adversum Israel,      3 Domine,  
prophetas tuos occiderunt, altaria tua suffoderunt ; et ego  
relictus sum solus, et quærunt animam meam.      4 Sed quid  
dicit illi divinum responsum ? Reliqui mihi septem millia  
virorum, qui non curvaverunt genua ante Baal.      5 Sic  
ergo et in hoc tempore reliquiae secundum electionem gratiæ  
salvæ factæ sunt.      6 Si autem gratia, jam non ex operibus ;  
alioquin gratia jam non est gratia.      7 Quid ergo ? Quod  
quærebat Israel, hoc non est consecutus ; electio autem  
consecuta est, ceteri vero excæcati sunt ;      8 Sicut scriptum  
est, Dedit illis Deus spiritum compunctionis, oculos ut non  
videant, et aures ut non audiant, usque in hodiernum diem.  
9 Et David dicit, Fiat mensa eorum in laqueum, et in cap-  
tionem, et in scandalum, et in retributionem illis ;      10 Ob-  
scurentur oculi eorum ne videant, et dorsum eorum semper  
incurva.      11 Dico ergo, Numquid sic offenderunt ut

so, that thei schulden falle doun ? God forbede ; but bi the gilt of hem helthe is maad to hethene men, that thei sue <sup>12</sup> hem. That if the gilt of hem ben richessis of the world, and the makyng lesse of hem ben richessis of hethene men, hou myche more the plente of hem ? But Y seie to <sup>13</sup> zow, hethene men. For as longe as Y am apostle of hethene men, Y schal onoure my mynsterie, if in ony maner <sup>14</sup> Y stire my fleisch for to folowe, and that Y make summe of hem saaf. For if the loss of hem is the recouncelyng <sup>15</sup> of the world, what is the takyng vp but liff of deede *men* ? For if a litil part of that that is tastid be hooli, <sup>16</sup> the hool gobet is *hooli* ; and if the roote is hooli, also the braunchis. What if ony of the braunchis ben brokun, <sup>17</sup> whanne thou were a wielde olyue tre, art graffid among hem, and art maad felowe of the roote and of the fatnesse of the olyue tre, nyle thou haue glorie azens the <sup>18</sup> braunchis ; for if thou gloriest, thou berist not the roote, but the roote thee. Therfor thou seist, The braunchis ben <sup>19</sup> brokun, that Y be graffid in. Wel ; for vnabileue the <sup>20</sup>

caderent ? Absit ; sed illorum delicto salus est gentibus, ut illos æmulentur. <sup>12</sup> Quod si delictum illorum divitiæ sunt mundi, et diminutio eorum divitiæ gentium, quanto magis plenitudo eorum ? <sup>13</sup> Vobis enim dico, gentibus. Quamdiu quidem ego sum gentium apostolus, ministerium meum honorificabo, <sup>14</sup> Si quomodo ad æmulandum provocem carnem meam, et salvos faciam aliquos ex illis. <sup>15</sup> Si enim amissio eorum reconciliato est mundi, quæ assumptio, nisi vita ex mortuis ? <sup>16</sup> Quod si delibatio sancta est, et massa ; et si radix sancta, et rami. <sup>17</sup> Quod si aliqui ex ramis fracti sunt, tu autem, cum oleaster es, insertus es in illis, et socius radicis et pinguedinis olivæ factus es, <sup>18</sup> Noli gloriari adversus ramos ; quod si gloriaris, non tu radicem portas, sed radix te. <sup>19</sup> Dices ergo, Fracti sunt rami, ut ego inserar. <sup>20</sup> Bene ; propter incredulitatem fracti sunt, tu autem fide stas. Noli altum sapere, sed time ;

braunchis ben brokun, but thou stondist bi feith. Nyle  
 21 thou sauere hiȝe thing, but drede thou ; for if God sparide  
     not the kyndli braunchis, lest perauenture he spare not  
 22 thee. Therfor se the goodnesse and the fersnesse of  
     God : ȝhe, the feersnesse into hem that felden doun,  
     but the goodnesse of God into thee, if thou dwellist  
 23 in goodnesse ; ellis also thou schalt be kit doun. ȝhe,  
     and thei schulen be set yn, if thei dwellen not in vnbileue ;  
 24 for God is myȝti to sette hem in eftsoone. For if  
     thou art kit doun of the kyndeli wielde olyue tre, and  
     azens kynd art set into a good olyue tre, hou myche  
     more thei that *ben* bi kynde schulen be set in her olyue  
 25 tree ? But, britheren, Y wole not that ȝe vnknownen  
     this mysterie (that ȝe be not wise to ȝousilf), for blynde-  
     nesse hath feld a parti in Israel, til that the plente of  
 26 hethene men entride ; and so al Israel schulde be maad  
     saaf ; as it is writun, He schal come of Syon that  
     schal delyuere, and turne awei the wickidnesse of Jacob ;  
 27 and this testament to hem of me, whanne Y schal do  
 28 awei her synnes. Aftir the gospel, *thei ben* enemyes for

21 Si enim Deus naturalibus ramis non pepercit, ne forte  
     nec tibi parcat.     22 Vide ergo bonitatem et severitatem  
     Dei : in.eos quidem qui ceciderunt, severitatem ; in te autem  
     bonitatem Dei, si permanseris in bonitate ; alioquin et tu  
     excideris.     23 Sed et illi, si non permanserint in incredulite-  
     tate, inserentur ; potens est enim Deus iterum inserere illos.  
 24 Nam si tu ex naturali excisus es oleastro, et contra naturam  
     insertus es in bonam olivam, quanto magis ii qui secundum  
     naturam inserentur suæ olivæ ?     25 Nolo enim vos  
     ignorare fratres mysterium hoc (ut non sitis vobis ipsis  
     sapientes), quia cæcitas ex parte contigit in Israel, donec  
     plenitudo gentium intraret ;     26 Et sic omnis Israel salvus  
     fieret ; sicut scriptum est, Veniet ex Sion qui eripiat, et avertat  
     impietatem a Jacob ;     27 Et hoc illis a me testamentum,  
     cum abstulero peccata eorum.     28 Secundum evangelium

þou ; but *thei ben* moost dereworthe bi the eleccioun, for the fadris. And the ȝiftis and the cleping of God ben <sup>29</sup> withouten forthenkyng. And as sum tyme also ȝe bi- <sup>30</sup> leueden not to God, but now ȝe han gete mercy for the <sup>31</sup> vnbileue of hem, so and these now bileueden not, into ȝoure merci, that also thei geten merci. For God closide <sup>32</sup> alle thingis togidere in vnbileue, that he haue mercy on alle. O the heiȝnesse of the ritchessis of the wisdom and of the <sup>33</sup> kunningyng of God ! hou incomprehensible ben hise domes, and hise weies *ben* vnserchable ! Forwhi who knew the <sup>34</sup> wit of the Lord ? or who was his counsolour ? or who <sup>35</sup> formere ȝaf to hym, and it schal be quyt to hym ? For <sup>36</sup> of hym, and bi hym, and in hym ben alle thingis. To hym *be* glorie into worldis. Amen.

Therfore, britheren, Y biseche ȝou bi the mercy of <sup>12</sup> God, that ȝe ȝyue ȝoure bodies a luyunge sacrifice, hooli,

I preyze ȝow, breþeren, by þe mercy of God, þat ȝee ȝefen <sup>12</sup> ȝoure bodyes a sacrifice, lyfynge, & holy, & plesynge to God,

quidem, inimici propter vos ; secundum electionem autem, charissimi propter patres.      29 Sine poenitentia enim sunt dona et vocatio Dei.      30 Sicut enim aliquando et vos non credidistis Deo, nunc autem misericordiam consecuti estis propter incredulitatem illorum,      31 Ita et isti nunc non crediderunt, in vestrum misericordiam, ut et ipsi misericordiam consequantur.      32 Conclusit enim Deus omnia in incredulitate, ut omnium misereatur.      33 O altitudo divitiarum sapientiae et scientiae Dei ! quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus !      34 Qui enim cognovit sensum Domini ? aut quis consiliarius ejus fuit ?      35 Aut quis prior dedit illi, et retribuetur ei ?      36 Quoniam ex ipso, et per ipsum, et in ipso sunt omnia. Ipsi gloria in sœcula. Amen.

<sup>1</sup> Obsecro itaque vos, fratres, per misericordiam Dei, ut ex- <sup>12</sup> hibeatis corpora vestra hostiam viventem, sanctam, Deo pla-

2 plesyngē to God, and þoure seruyse resonable. And  
 nyle þe be confourmyd to this world ; but be þe reformed  
 in newnesse of þoure wit, that þe preue which is the wille  
 3 of God, good, and wel plesyngē, and parfit. For Y seie,  
 bi the grace that is þouun to me, to alle that ben among  
 þou, that þe sauere no more than it bishoueth to sauere,  
 but for to sauere to sobernesse, and to ech man as God  
 4 hath departid the mesure of feith. For as in o bodi  
 5 we han many membris, but alle the membris han not the  
 same dede ; so we, many, ben o bodi in Crist, and eche *ben*  
 6 membris oon of anothir. Therfor we that han ȝiftis

2 & þoure seruyse resonabel. & ne be þe noȝt conformed to  
 þis world ; bote be þe yscheded aȝeyn in þe worschup of  
 þowre wyt, þat þe knownen whiche be þe wille of God, þat is  
 3 good, & wel plesyngē, & parfite. & I seye, þoroȝ þe grace of  
 God þat is yȝese me, to alle þilke þat beþ among ȝow, þat þe  
 ne safereþ no more þan it byhofeþ ȝow to saferen, bote þat  
 ȝe saferen to sobernesse, & eferich man as God haþ departed  
 4 to hym þe mesure of bylefe. For ryȝt as we han in on body  
 many membris, & zet alle þe membris ne habbeþ noȝt on  
 5 doyngē ; riȝt so we beþ on body in Crist, & eferichone of ous  
 6 membris of oper. & we þat han dyuerse ȝiftes after þe grace  
 þat is yȝeue to ous, as prophecye, aftur þe resoun of þe feip ;

centem, rationabile obsequium vestrum. 2 Et nolite conformari huic sæculo ; sed reformamini in novitate sensus vestri, ut probetis quæ sit voluntas Dei, bona, et beneplacens, et perfecta. 3 Dico enim, per gratiam quæ data est mihi, omnibus qui sunt inter vos, non plus sapere quam oportet sapere, sed sapere ad sobrietatem, et unicuique sicut Deus divisit mensuram fidei. 4 Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem acutum habent ; 5 Ita, multi, unum corpus sumus in Christo, singuli autem alter alterius membra. 6 Habentes autem donationes secundum gratiam quæ data est nobis diffe-

dyuersynge aftir the grace that is ȝouun to vs, ethir proph- ,  
 ecie, aftir the resoun of feith ; ethir seruise, in mynys-  
 tryng ; ether he that techith, in techyng; he that 8  
 stirith softli, in monestyng ; he that ȝyueth, in symple-  
 nesse ; he that is souereyn, in bisynesse ; he that hath  
 merci, in gladnesse. Loue withouten feynyng. Hatynge ,  
 yuel, drawynge to good. Louynge togidere the charite of 10  
 britherhod ; eche come bifore to worschiper othere ; 11  
 not slow in bisynesse ; feruent in spirit ; seruynge to the  
 Lord ; ioynge in hope ; pacient in tribulacioun ; bisy in 12  
 preier ; ȝyuynge good to the nedis of seytis ; kepynge 13  
 hospitalite. Blesse ȝe men that pursuen ȝou ; blesse ȝe, 14  
 and nyle ȝe curse. For to ioye with men that ioyen, for 15  
 oper seruse, in serfyng ; oper he þat techeþ, in techyng ; 7  
 he þat warneþ, in warnynge ; he þat ȝeldeþ, in sympelnesse ; 8  
 he þat is byfore, in bysynesse ; he þat areweþ anoþer, in  
 gladnesse. B[e] per lofe wipowten feynynge. & hate ȝe ,  
 efel, & draweȝ ȝow to goode. & lofe ȝe togeder, & hafe ȝe 10  
 charite of breperhede ; & go ȝe byfore worschupynge eferich  
 one oper ; noȝt slowe in bysynesse ; feruent in spirit ; serfyng 11  
 oure Lord ; ioyenge in hope ; suffryng in tribulacyoun ; 12  
 bysy to preyere ; comunyng to be nedynesse of holy men ; 13  
 & folewe ȝe herborewynge. Blesse ȝe to þilke þat purseweþ 14  
 ȝow ; blesse ȝe, & ne curse ȝe noȝt. Ioye ȝe wiþ hem þat 15  
 rentes, sive prophetiam, secundum rationem fidei; 7 Sive  
 ministerium, in ministrando; sive qui docet, in doctrina; 8 Qui exhortatur, in exhortando; qui tribuit, in simplicitate;  
 qui præest, in solicitudine; qui miseretur, in hilaritate.  
 9 Dilectio sine simulatione. Odientes malum, adhærentes  
 bono. 10 Charitate fraternitatis invicem diligentes :  
 honore invicem prævenientes ; 11 Sollicitudine non  
 pigri ; spiritu ferventes ; Domino servientes ; 12 Spe  
 gaudentes ; in tribulatione patientes ; orationi instantes ;  
 13 Necessitatibus sanctorum communicantes ; hospitalitatem  
 sectantes. 14 Benedicite persequentibus vos ; benedicite,  
 et nolite maledicere. 15 Gaudere cum gaudentibus, flere

16 to wepe with men that wepen. Fele þe the same thing togidere ; not sauerynge heiȝ thingis, but consentynge to 17 meke thingis. Nile þe be prudent anentis ȝousilf. To no man ȝeldynge yuel for yuel ; but purueye þe good thingis, 18 not oneli bifor God, but also bifor alle men. If it may be don, that that is of ȝou, hauie þe pees with alle men, 19 þe moost dere britheren, not defendynge ȝousilf, but 20 ȝyue þe place to wraththe ; for it is writun, The Lord seith, To me veniaunce, and Y schal ȝelde. But if thin enemy hungrith, fede thou hym ; if he thirstith, ȝyue thou drynke to hym ; for thou, doyng this thing, schalt gidere togidere 21 colis on his heed. Nyle thou be ouercomun of yuel, but ouercome thou yuel bi good.

16 ioyeb, & wepe þe wil hem þat wepeb. & fele þe togodere into þe same þinge ; noȝt saferynge hyȝe þinges, but assentyng to humel þinges. & ne wilne þe noȝt to ben wyse men to 17 fore ȝowself. Noȝt ȝeldynge to eny man efel for efel ; but bysyte þe to don goode þinges, noȝt onlyche tofore God, but 18 also tofore alle men. Noȝt defendynge ȝowselfe, bote ȝefe þe place to wrappe ; for it is ywryten, God saib, to me pe veni- 19 aunce, & Ych wole ȝelden aȝeyn. & ȝif þyn enemy be an- hungred, fede hym ; & ȝif he be aþrust, ȝef hym drynke ; for doyng þese þinges þou schalt gedere togeder coles of 20 fuyr upon his hed. Ne be þou ofercome of efel, bote in goode ofercome þou efel.

cum flentibus. 16 Id ipsum invicem sentientes ; non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos. 17 Nulli malum pro malo reddentes ; providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. 18 Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes, 19 Non vosmetip- pos defendantes, charissimi, sed date locum irae ; scriptum est enim, Mihi vindicta ; ego retribuam, dicit Dominus. 20 Sed si esurierit inimicus tuus, ciba illum ; si sitit, potum da illi ; hoc enim faciens, carbones ignis congeres super caput ejus. 21 Noli vinci a malo, sed vince in bono malum.

Euery soule be suget to heizere powers ; for ther is no <sup>1</sup> power but of God ; and tho thingis that ben, of God ben ordeyned. Therfor he that azenstondith power, azen-<sup>2</sup> stondith the ordynaunce of God ; and thei that azen-<sup>3</sup> stonden, geten to hemself dampnacioun. For princes ben not to the drede of good work, but of yuel. But wilt thou that thou drede not power ? do thou good thing, and thou schalt haue preisyng of it ; for he is the myn-<sup>4</sup> ystre of God to thee into good. But if thou doist yuel, drede thou, for not withouten cause he berith the swerd ; for he is the mynystre of God, vengere into wraththe to hym that doith yuel. And therfor bi nede be <sup>5</sup> ze

Euerich soule be soget to poweres þat bēþ hyȝere pan <sup>1</sup> heo ; for þer ne is no power bote of God ; & þilke binges þat bēþ, of God bei bēþ yordeyned. And perfore who þat aȝeyn-<sup>2</sup> stondeþ, geteþ dampnacyoun to hemselfen. For princes ne <sup>3</sup> bēþ noȝt to drede of goode werkes, bote of efel werkes. & ȝif þou wolt noȝt drede a power, do good, & þou schalt haue preysyng ȝerof ; for he is Godes serfaunt to be in good. <sup>4</sup> & ȝif þou dost efel, pan drede pou, for wiþouten enchesoun he ne bereþ noȝt his swerd ; for he is Goddes serfaunt, wracchful in wrappe to þilke þat doþ efel. & perfore algates <sup>5</sup> be þe sogettes, noȝt onlyche for wrappe, bote also for con-

<sup>1</sup> Omnis anima potestatis sublimioribus subdita sit ; non <sup>13</sup> est enim potestas nisi a Deo ; quæ autem sunt, a Deo ordinatae sunt. <sup>2</sup> Itaque qui resistit potestati, Dei ordinationi resistit ; qui autem resistunt, ipsi sibi damnationem acquirunt. <sup>3</sup> Nam principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem ? bonum fac, et habebis laudem ex illa ; <sup>4</sup> Dei enim minister est tibi in bonum. Si autem malum feceris, time, non enim sine causa gladium portat ; Dei enim minister est, vindicta in iram ei qui malum agit. <sup>5</sup> Ideo necessitate subditi estote, non solum propter iram, sed etiam propter conscientiam.

6 suget, not oneli for wraththe, but also for conscience.  
 For therfor ȝe ȝyuen tributis ; thei ben the mynystris of  
 , God, and seruen for this same thing. Therfor ȝelde ȝe to  
 alle men dettis : to whom tribut, tribut ; to whom tol, tol ;  
 8 to whom drede, drede ; to whom onour, onour. To no man  
 owe ȝe ony thing, but that ȝe loue togidere ; for he that  
 , loueth his neȝbore hath fulfillid the lawe. For, Thou  
 schalt do no letcherie, Thou schalt not sle, Thou schalt  
 not stele, Thou schalt not seie fals witnessyng, Thou  
 schalt not coueyte the thing of thy neȝbore ; and if ther  
 be ony oþere maundement, it is instorid in this word,  
 10 Thou schalt loue thi neȝbore as thisilf. The loue of  
 neȝbore worchith not yuel ; therfor loue is the fulfillyng

6 ciense. For perfore ȝe ȝeueþ trybut ; for þei beþ Goddes  
 , serfauntes, serfyng for þis þing. & perfore ȝelde ȝe to alle  
 men ȝoure dettes : to hym þat ȝe schuleþ trybut, trybut ;  
 to hym þat ȝe schuleþ drede, dred ; & to hym þat ȝe oweþ  
 8 worschup, worschup. Ne owe ȝe no þing to no man, bote  
 þat ȝe lofen togedere ; for he þat lofeþ his neyȝebore fulfulleþ  
 , þe lawe. For, þou ne schalt noȝt breke spoushod, þou ne schalt  
 seye no fals wytnesse, þou ne schalt noȝt coueyte þi neyȝe-  
 bores good ; & ȝif þer be eny oper comaundement, it is yvnder-  
 stonde in þis word, þou schalt loue þi nexte neyȝebore as  
 10 þiselfe. Þe loue of a mannes nexte neyȝebore ne worcheþ

6 Ideo enim et tributa præstatis : ministri enim Dei sunt, in  
 hoc ipsum servientes. 7 Reddite ergo omnibus debita : cui  
 tributum, tributum ; cui vectigal, vectigal ; cui timorem,  
 timorem ; cui honorem, honorem. 8 Nemini quidquam  
 debeatis, nisi ut invicem diligatis ; qui enim diligit prox-  
 imum legem implevit. 9 Nam, Non adulterabis, Non  
 occides, Non furaberis, Non falsum testimonium dices,  
 Non concupisces ; et si quod est aliud mandatum, in hoc  
 verbo instauratur, Diliges proximum tuum sicut teipsum.  
 10 Dilectio proximi malum non operatur ; plenitudo ergo

of the lawe. And we knownen this tyme, that the our <sup>11</sup>  
is now that we rise fro sleep ; for now oure heelthe is  
neer than whanne we billeueden. The nyȝt wente bifore, <sup>12</sup>  
but the dai hath neȝed ; therfor caste we awei the werkis  
of derknessis, and be we clothid in the armeris of liȝt. <sup>13</sup>  
As in dai wandre we onestli ; not in superflu feestis and  
drunkenessis, not in beddis and vnchastitees, not in  
strijf and in enuye ; but be ȝe clothid in the Lord Jhesu <sup>14</sup>  
Crist, and do ȝe not the bisynesse of fleisch in desiris.

But take ȝe a sijk man in bileue, not in demyngis <sup>14</sup>  
of thouȝts. For another man leueth that he mai ete <sup>1</sup>  
alle thingis ; but he that is sijk, ete wortis. He that etith <sup>3</sup>

non euel ; an þerfore þe fulnesse of þe lawe is loue. & knowe <sup>11</sup>  
ȝe þis tyme, for it is now tyme to rysen up from sleep, for  
oure hele is ner now þan we wenden þat it were. Þe nyȝt <sup>12</sup>  
is passed, & þe day wole neyȝlyche ; & þerfore þrowe we  
awey werkes of derkenesse, & be we cleded wiþ armer of lyȝt.  
& walke we honestlyche as in daytyme ; noȝt in etynge out <sup>13</sup>  
of mesure, ne in dronenesse, ne in kouchynges abedde, ne  
in vnclannessis, ne in struyng, ne in hatynge ; bote be ȝe <sup>14</sup>  
ycleded wiþ oure Lord Iesu.

legis est dilectio.      11 Et hoc, scientes tempus, quia hora  
est jam nos de somno surgere; nunc enim propior est nostra  
salus quam cum credidimus.      12 Nox præcessit, dies  
autem appropinquavit; abjiciamus ergo opera tenebrarum,  
et induamur arma lucis.      13 Sicut in die honeste ambu-  
lemus; non in comensationibus et ebrietatibus, non in  
cubilibus et impudicitiis, non in contentione et æmulatione;  
14 Sed induimini Dominum Jesum Christum, et carnis curam  
ne feceritis in desideriis.

1 Infirmum autem in fide assumite, non in disceptationibus <sup>14</sup>  
cogitationum.      2 Alius enim credit se manducare omnia;  
qui autem infirmus est, olus manducet.      3 Is qui mandu-

dispise not hym that etith not ; and he that etith not  
 4 deme not hym that etith; for God hath take him to  
 hym. Who art thou that demest anothris seruaunt ?  
 to his lord he stondith, or fallith *fro hym*. But he schal  
 5 stonde ; for the Lord is myȝti to make hym parfit. For-  
 whi oon demeth a day bitwixe a dai, another demeth ech  
 6 dai ; ech man encrees in his wit. He that vnderstandith  
 the dai, vnderstandith to the Lord ; and he that etith,  
 etith to the Lord, for he doith thankyngis to God ; and he  
 that etith not, etith not to the Lord, and doith thankyngis  
 , to God. For no man of vs lyueth to hymself, and no  
 8 man dieth to hymself. For whether we lyuen, we lyuen  
 to the Lord ; and whethir we dien, we dien to the Lord ;  
 , therfor, whethir we lyuen or dien, we ben of the Lord. For-  
 whi for this thing Crist was deed, and roos aȝen, that he  
 10 be Lord bothe of quyke and of deed men. But what  
 demest thou thi brothir ? or whi dispisist thou thi brothir ?  
 11 for alle we schulen stonde bifore the trone of Crist. For

cat, non manducantem non spernat ; et qui non manducat  
 manducantem non judicet ; Deus enim illum assumpsit.  
 4 Tu quis es qui judicas alienum servum ? Domino suo stat  
 aut cadit. Stabit autem ; potens est enim Deus statuere illum.  
 5 Nam aliis judicat diem inter diem, aliis autem judicat  
 omnem diem ; unusquisque in suo sensu abundet. 6 Qui  
 sapit diem, Domino sapit ; et qui manducat, Domino mandu-  
 cat, gratias enim agit Deo ; et qui non manducat, Domino  
 non manducat, et gratias agit Deo. 7 Nemo enim nostrum  
 sibi vivit, et nemo sibi moritur. 8 Sive enim vivimus,  
 Domino vivimus ; sive morimur, Domino morimur ; sive  
 ergo vivimus sive morimur, Domini sumus. 9 In hoc  
 enim Christus mortuus est, et resurrexit, ut et mortuorum  
 et vivorum dominetur. 10 Tu autem quid judicas fratrem  
 tuum ? aut tu quare spernis fratrem tuum ? omnes enim stabi-  
 mus ante tribunal Christi. 11 Scriptum est enim, Vivo ego,  
 dicit Dominus, quoniam mihi flectetur omne genu, et omnis

it is writun, Y lyue, seith the Lord, for to me ech kne  
schal be bowid, and ech tungē schal knouleche to God.  
Therfor ech of vs schal ȝelde resoun to God for hym silf. 12  
Therfor no more deme we ech other; but more deme ȝe 13  
this thing, that ȝe putte not hirtyng or sclaundre to  
a brothir. I woot, and triste in the Lord Jhesu, that no 14  
thing is vnclene bi hym; no but to him that demeth  
ony thing to be vnclene, to him it is vnclene. And if 15  
thi brother be maad sori in conscience for mete, now thou  
walkist not aftir charite; nyle thou thoruz thi mete  
lese hym for whom Crist diede. Therfor be not oure 16  
good thing blasfemed; forwhi the rewme of God is 17  
not mete and drynk, but rigtwisnesse and pees and ioye  
in the Hooli Goost. And he that in this thing serueth 18  
Crist plesith God, and is proued to men. Therfor sue we 19  
tho thingis that ben of pees, and kepe togidere tho thingis  
that ben of edificacioun. Nyle thou for mete distrie the 20  
werk of God. For alle thingis ben clene, but it is yuel  
to the man that etith bi offendyng. It is good to not 21

lingua confitebitur Deo. 12 Itaque unusquisque nostrum  
pro se rationem reddet Deo. 13 Non ergo amplius invicem  
judicemus; sed hoc judicate magis, ne ponatis offendiculum  
fratri vel scandalum. 14 Scio, et confido in Domino  
Jesu, quia nihil commune per ipsum; nisi ei qui existimat  
quid commune esse, illi commune est. 15 Si enim propter  
cibum frater tuus contristatur, jam non secundum charitatem  
ambulas; noli cibo tuo illum perdere pro quo Christus  
mortuus est. 16 Non ergo blasphemetur bonum nostrum;  
17 Non est enim regnum Dei esca et potus, sed justitia et  
pax et gaudium in Spiritu sancto. 18 Qui enim in hoc servit  
Christo placet Deo, et probatus est hominibus. 19 Ita-  
que quæ pacis sunt sectemur, et quæ ædificationis sunt in  
invicem custodiamus. 20 Noli propter escam destruere  
opus Dei. Omnia quidem sunt munda, sed malum est homini  
qui per offendiculum manducat. 21 Bonum est non

ete fleisch, and to not drynke wyn, nethir in what thing thi brother offendith, or is sclaudrid, or is maad sijk.

<sup>22</sup> Thou hast feith? anentis thisilf haue thou bifore God.

Blessid is he that demeth not hymself in that thing that he

<sup>23</sup> preueth. For he that demeth is dampned if he etith, for it is not of feith; and al thing that is not of feith is synne.

**15** 1 But we saddere men owen to susteyne the feblenesses  
 2 of sijke men, and not plese to vssilf. Eche of vs plese  
 3 to his neiȝbore in good, to edificacioun. For Crist pleside  
 4 not to hymself; as it is writun, The repreues of men  
 5 dispisyng thee felden on me. For whateuere thingis  
 6 ben writun, tho ben writun to oure techynge, that bi  
 7 pacience and coumfort of scripturis we haue hope. But  
 8 God of pacience and of solace ȝyue to ȝou to vndurstonde  
 9 the same thing ech into oþere aftir Jhesu Crist, that ȝe  
 10 of o wille with o mouth worschipe God and the Fadir of  
 11 oure Lord Jhesu Crist. For which thing take ȝe togidere,

manducare carnem, et non bibere vinum, neque in quo frater tuus offenditur, aut scandalizatur, aut infirmatur. 22 Tu fidem habes? penes temetipsum habe coram Deo. Beatus qui non judicat semetipsum in eo quod probat. 23 Qui autem discernit si manducaverit damnatus est, quia non ex fide; omne autem quod non est ex fide peccatum est.

**15** 1 Debemus autem nos firmitores imbecillitates infirmorum sustinere, et non nobis placere. 2 Unusquisque vestrum proximo suo placeat in bonum, ad ædificationem. 3 Etenim Christus non sibi placuit; sed sicut scriptum est, Improperia improperantium tibi ceciderunt super me. 4 Quæcumque enim scripta sunt ad nostram doctrinam scripta sunt, ut per patientiam et consolationem scripturarum spem habeamus. 5 Deus autem patientiae et solatii det vobis id ipsum sapere in alterutrum secundum Jesum Christum, 6 Ut unanimes uno ore honorificetis Deum et Patrem Domini nostri Iesu Christi. 7 Propter quod suscipite invicem,

as also Crist took ȝou into the onour of God. For Y 8  
 seie that Jhesu Crist was a mynystre of circumcisioun  
 for the treuthe of God, to conferme the biheestis of fadris,  
 and hethene men Owen to onoure God for merci; as 9  
 it is writun, Therfor, Lord, Y schal knowleche to thee  
 among hethene men, and Y schal syng to thi name.  
 And eft he seith, ȝe hethene men, be ȝe glad with his puple. 10  
 And eft, Alle hethene men, herie ȝe the Lord; and alle 11  
 puplis, magnefie ȝe him. And eft Isaie seith, Ther schal 12  
 be a roote of Jesse, that schal rise vp to gouerne hethene  
 men; and hethene men schulen hope in hym. And God 13  
 of hope fulfillē ȝou in al ioye and pees in bileyngne, that  
 ȝe encrees in hope, and vertu of the Hooli Goost. And, 14  
 britheren, Y mysilf am certeyn of ȝou that also ȝe ben  
 ful of loue, and ȝe ben fillid with al kunning, so that  
 ȝe moun moneste ech other. And, britheren, more boldli 15  
 Y wroot to ȝou a parti, as bryngynge ȝou into mynde,  
 for the grace that is ȝouun to me of God, that Y be the 16

sicut et Christus suscepit vos in honorem Dei. 8 Dico  
 enim Christum Jesum ministrum fuisse circumcisionis prop-  
 ter veritatem Dei, ad confirmandas promissiones patrum,  
 9 Gentes autem super misericordia honorare Deum; sicut  
 scriptum est, Propterea confitebor tibi in gentibus, Domine,  
 et nomini tuo cantabo. 10 Et iterum dicit, Lætamini,  
 gentes, cum plebe ejus. 11 Et iterum, Laudate, omnes  
 gentes, Dominum; et magnificate eum, omnes populi.  
 12 Et rursus Isaias ait, Erit radix Jesse, et qui exsurget  
 regere gentes; in eum gentes sperabunt. 13 Deus autem  
 spei repletus vos omni gaudio et pace in credendo, ut abun-  
 detis in spe, et virtute Spiritus Sancti. 14 Certus sum  
 autem, fratres mei, et ego ipse de vobis quoniam et ipsi pleni  
 estis dilectione, repleti omni scientia, ita ut possitis alterutrum  
 monere. 15 Audacius autem scripsi vobis, fratres, ex  
 parte, tamquam in memoriam vos reducens, propter gratiam  
 quæ data est mihi a Deo, 16 Ut sim minister Christi Jesu

mynystre of Crist Jhesu among hethene men, and Y  
 halewe the gospel of God, that the offryng of hethene  
 17 men be acceptid, and halewid in the Hooli Goost. Therfor  
 18 Y haue glorie in Crist Jhesu to God. For Y dar not .  
 speke ony thing of tho thingis whiche Crist doith not bi  
 me, into obedience of hethene men, in word and dedis,  
 19 in vertu of tokenes and grete wondris, in vertu of the Hooli  
 Goost, so that fro Jerusalem, bi cumpas to the Illirik see,  
 20 Y haue fillid the gospel of Crist ; and so Y haue prechid  
 this gospel, not where Crist was named, lest Y bilde vpon  
 21 anotheres ground, but as it is writun, For to whom it is  
 not teld of him, thei schulen se, and thei that herden  
 22 not schulen vndurstonde. For which thing Y was lettid  
 ful myche to come to þou, and Y am lettid to this tyme ;  
 23 and now Y haue not ferthere place in these cuntrees, but  
 Y haue desire to come to þou of many ȝeris that ben  
 24 passid ; whanne Y bygynne to passe into Spayne, Y  
 hope that in my goyng Y schal se þou, and of þou Y

in gentibus, sanctificans evangelium Dei, ut fiat oblatio gentium accepta, et sanctificata in Spiritu Sancto. 17 Habeo igitur gloriam in Christo Jesu ad Deum. 18 Non enim audeo aliquid loqui eorum quæ per me non efficit Christus, in obedientiam gentium, verbo et factis, 19 In virtute signorum et prodigiorum, in virtute Spiritus Sancti, ita ut ab Jerusalem, per circuitum usque ad Illyricum, repleverim evangelium Christi ; 20 Sic autem prædicavi evangelium hoc, non ubi nominatus est Christus, ne super alienum fundatum ædificarem, sed sicut scriptum est, 21 Quibus non est annunciatum de eo, videbunt, et qui non audierunt intelligent. 22 Propter quod et impediebar plurimum venire ad vos, et prohibitus sum usque adhuc; 23 Nunc vero, ulterius locum non habens in his regionibus, cupiditatem autem habens veniendi ad vos ex multis jam præcedentibus annis ; 24 Cum in Hispaniam profici sc̄pero, spero quod præteriens videam vos, et a vobis ducar illuc,

schal be led thidur, if Y vse ȝou first in parti. Therfor <sup>25</sup> now Y schal passe forth to Jerusalem, to mynystre to seyntis. For Macedonia and Acaie han assaied to make <sup>26</sup> sum ȝifte to pore men of seyntis that ben in Jerusalem. For it pleside to hem ; and thei ben dettouris of hem ; <sup>27</sup> for hethene men ben maad parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. Therfor whanne Y haue endid this thing, and haue asigned <sup>28</sup> to hem this fruyt, Y schal passe bi ȝou into Spayne. And Y woot that Y, comynge to ȝou, schal come into the <sup>29</sup> abundance of the blessing of Crist. Therfor, britheren, <sup>30</sup> Y biseche ȝou bi oure Lord Jhesu Crist, and bi charite of the Hooli Goost, that ȝe helpe me in ȝoure preyeris to the <sup>31</sup> Lord, that Y be delyuerid fro the vnfeithful men that ben in Judee, and that the offryng of my seruyce be acceptid in Jerusalem to seyntis ; that Y come to ȝou in ioye <sup>32</sup>, bi the wille of God, and that Y be refreischid with ȝou. And God of pees be with ȝou alle. Amen.

si vobis primum ex parte fruitus fuerit. <sup>25</sup> Nunc igitur proficiscar in Jerusalem ministrare sanctis. <sup>26</sup> Probaverunt enim Macedonia et Achaia collationem aliquam facere in pauperes sanctorum qui sunt in Jerusalem. <sup>27</sup> Placuit enim eis ; et debitores sunt eorum ; nam si spiritualium eorum participes facti sunt gentiles, debent et in carnalibus ministrare illis. <sup>28</sup> Hoc igitur cum consummavero, et assignavero eis fructum hunc, per vos proficiscar in Hispaniam. <sup>29</sup> Scio autem quoniam veniens ad vos, in abundantia benedictionis evangelii Christi veniam. <sup>30</sup> Obsecro ergo vos, fratres, per Dominum nostrum Jesum Christum, et per charitatem Sancti Spiritus, ut adjuvetis me in orationibus vestris pro me ad Deum, <sup>31</sup> Ut liberer ab infidelibus qui sunt in Iudea, et obsequii mei oblatio accepta fiat in Jerusalem sanctis ; <sup>32</sup> Ut veniam ad vos in gaudio per voluntatem Dei, et refrigererer vobiscum. <sup>33</sup> Deus autem pacis sit cum omnibus vobis. Amen.

16 . And Y comende to ȝou Feben, oure sister, which is in  
 2 the seruyce of the chirche that is at Teucris, that ȝe  
 3 resseyue hir in the Lord worthili to seyntis, and that ȝe  
 4 helpe hir in whateuere cause sche schal nede of ȝou;  
 5 for sche helpide many men, and myself. Grete ȝe Prisca  
 6 and Aquyla, myn helperis in Crist Jhesu, which vndur-  
 7 puttiden her neckis for my lijf (to whiche not Y aloone  
 8 do thankyngis, but also alle the chirchis of hethene  
 9 men); and grete ȝe wel her meyneal chirche. Grete  
 10 wel Efenete, louyd to me, that is the firste of Asie in  
 11 Crist Jhesu. Grete wel Marie, the whiche hath trauel-  
 12 id myche in vs. Grete wel Andronyk and Julian,  
 13 my cosyns and myn euuen-prisouneris, which ben noble  
 14 among the apostlis, and whiche weren bifor me in Crist.  
 15 Grete wel Ampliate, most dereworth to me in the Lord.  
 16 Grete wel Vrban, oure helpere in Crist Jhesus, and  
 17 Stacchen, my derlyng. Grete wel Appellem, the noble  
 18 in Crist. Grete wel hem that ben of Aristoblis hous.

16 1 Commendo autem vobis Phoeben, sororem nostram, quae est  
 2 in ministerio ecclesiae quae est in Cenchrus, 2 Ut eam  
 suscipiatis in Domino digne sanctis, et assistatis ei in quocum-  
 que negotio vestri indiguerit; etenim ipsa quoque astitit  
 multis, et mihi ipsi. 3 Salutate Priscam et Aquilam, ad-  
 jutores meos in Christo Jesu, 4 Qui pro anima mea suas  
 cervices supposuerunt (quibus non solus ego gratias ago,  
 sed et cunctae ecclesiae gentium); 5 Et domesticam  
 ecclesiam eorum. Salutate Epaenetum, dilectum mihi, qui est  
 primitivus Asiae in Christo. 6 Salutate Mariam, quae  
 multum laboravit in vobis. 7 Salutate Andronicum et  
 Juniam cognatos et concaptivos meos, qui sunt nobiles  
 in apostolis, qui et ante me fuerunt in Christo. 8 Salutate  
 Ampliatum, dilectissimum mihi in Domino. 9 Salutate  
 Urbanum, adjutorem nostrum in Christo Jesu, et Stachyn,  
 dilectum meum. 10 Salutate Apellen, probum in Christo.  
 11 Salutate eos qui sunt ex Aristobuli domo. Salutate Hero-

Grete wel Erodion, my cosyn. Grete wel hem that ben of Narciscies hous, that ben in the Lord. Grete wel <sup>12</sup> Trifenan and Trifosam, whiche *wymmen* trauelen in the Lord. Grete wel Persida, most dereworthe *woman*, that hath trauelid myche in the Lord. Grete wel Rufus, <sup>13</sup> chosun in the Lord, and his modir and myn. Grete <sup>14</sup> wel Anscrete, Flegoncia, Hermen, Patroban, Herman, and britheren that ben with hem. Grete wel Filologus, <sup>15</sup> and Julian, and Nereum and his sistir, and Olympiades, and alle the seyntis that ben with hem. Grete *ze* wel to- <sup>16</sup> gidere in hooli coss. Alle the chirches of Crist greten *zou* wel. But, britheren, Y preye *zou* that *ze* aspie hem that <sup>17</sup> maken discencions and hirtyngis, bisidis the doctryne that *ze* han lerned; and bowe *ze* awei fro hem. For suche <sup>18</sup> men seruen not to the Lord Crist, but to her wombe; and bi swete wordis and blesyngis disseyuen the hertis of innocent men. But *zoure* obedience is pupplischid into <sup>19</sup> euery place, therfor Y haue ioye in *zou*; but Y wole that

dionem, cognatum meum. Salutate eos qui sunt ex Narcissi domo, qui sunt in Domino. <sup>12</sup> Salutate Tryphaenam et Tryphosam, quæ laborant in Domino. Salutate Persidem, charissimam, quæ multum laboravit in Domino. <sup>13</sup> Salutate Rufum, electum in Domino, et matrem ejus et meam. <sup>14</sup> Salutate Asyncritum, Phlegontem, Hermam, Patrobam, Hermen, et qui cum eis sunt fratres. <sup>15</sup> Salutate Philogum, et Julianam, Nereum et sororem ejus, et Olympiadem, et omnes qui cum eis sunt sanctos. <sup>16</sup> Salutate invicem in osculo sancto. Salutant vos omnes ecclesiæ Christi. <sup>17</sup> Rogo autem vos, fratres, ut observetis eos qui dissensiones et offendicula, præter doctrinam quam vos didicistis, faciunt; et declinate ab illis. <sup>18</sup> Hujuscemodi enim Christo Domino nostro non serviunt, sed suo ventri; et per dulces sermones et benedictiones seducunt corda innocentium. <sup>19</sup> Vestra enim obedientia in omnem locumdivulgata est, gaudeo igitur in vobis; sed volo vos

20 ȝe be wise in good thing, and symple in yuel. And God  
 of pees tredde Sathanas vndur ȝoure feet swiftli. The  
 21 grace of oure Lord Jhesu Crist be with ȝou. Tymothe,  
 myn helpere, gretith ȝou wel, and also Lucius, and  
 22 Jason, and Sosipater, my cosyns. Y Tercius grete ȝou  
 23 wel, that wroot this epistle, in the Lord. Gayus, myn  
 oost, gretith ȝou wel, and al the chirche. Erastus,  
 tresorere of the city, gretith ȝou wel, and Quar-  
 24 tus, brother. The grace of oure Lord Jhesu Crist *be* with  
 25 ȝou alle. Amen. And onour and glorie be to hym that  
 is myȝti to conferme ȝou bi my gospel and prechygng  
 of Jhesu Crist, bi the reuelacioun of mysterie holdun  
 26 styllle in tymes euerlastinge (which *mysterie* is now maad  
 opyn bi scripturis of prophetis, bi the comaundement  
 of God withouten bigynning and endyng, to the obe-  
 27 dience of feith), in alle hethene men *the mysterie* knowun,  
 bi Jhesu Crist, to God aloone wiss, to whom *be* onour and  
 glorie into worldis of worldis. Amen.

sapientes esse in bono, et simplices in malo.    20 Deus  
 autem pacis conterat Satanam sub pedibus vestris velociter.  
 Gratia Domini nostri Jesu Christi vobiscum.    21 Salutat  
 vos Timotheus, adjutor meus, et Lucius, et Jason, et Sosipater,  
 cognati mei.    22 Saluto vos ego Tertius, qui scripsi episto-  
 lam, in Domino.    23 Salutat vos Caius, hospes meus, et  
 universa ecclesia. Salutat vos Erastus, arcarius civitatis,  
 et Quartus, frater.    24 Gratia Domini nostri Jesu Christi  
 cum omnibus vobis. Amen.    24 Ei autem qui potens est  
 vos confirmare juxta evangelium meum et prædicationem  
 Jesu Christi, secundum revelationem mysterii temporibus  
 æternis taciti    26 (Quod nunc patefactum est per scrip-  
 turas prophetarum, secundum præceptum æterni Dei, ad  
 obediōnem fidei), in cunctis gentibus cogniti,    27 Soli  
 sapienti Deo, per Jesum Christum, cui honor et gloria in  
 sœcula sœculorum. Amen.

## TABLE OF ABBREVIATIONS

- AV . . . = Authorized version (in modern spelling).  
C . . . . = Cranmer Bible, 1539.  
C. . . . = Cook, *Biblical Quotations in Old English Prose Writers* (in Notes only).  
EV . . . = Earlier Wycliffite version, 1382.  
G . . . . = Geneva Bible, 1557.  
Gr. . . . = Greek.  
Hex. . . = English Hexapla, exclusive of Wyclif.  
ins. . . . = insert, inserts.  
L. . . . = Latin.  
LV . . . = Later Wycliffite version, 1388.  
NED. . . = New English Dictionary.  
OE. . . . = Old English.  
OF. . . . = Old French.  
om. . . . = omit, omits.  
P. . . . = Romans in Paues', *A Fourteenth Century English Biblical Version*.  
R . . . . = Rheims, or Douay, Bible, 1582.  
T . . . . = Tyndale's version, 1534.  
W . . . . = Versions ascribed to Wyclif.



## N O T E S

[The notes are intended to include all the variant renderings from the Vulgate in the following versions: the earlier Wycliffite version (EV); the later Wycliffite version (LV); Pau's *A Fourteenth Century English Biblical Version* (P). The Authorized Version (AV), though translated from the Greek rather than the Latin, has been added for convenience of comparison. Parallel passages are also given from Cook's *Biblical Quotations in Old English Prose Writers*, 2 vols. (C.), and from Smyth's *Biblical Quotations in Middle English Literature before 1350* (S.). Explanatory glosses in the early Wycliffite version are not distinguished by type, and variant spellings are not recorded.]

1. *vocatus*: EV LV clepid : AV called ; AV ins. to be ;  
*segregatus*: EV LV departid : AV separated.
2. *ante*: EV bifore : LV tofore : AV afore ; *promiserat*:  
EV bihiȝt : LV hadde bihote : AV had promised.
3. *de*: EV LV of : AV concerning ; *secundum*: EV  
aftir : LV bi : AV according to.
4. *qui*: EV the which : LV and he : AV and ; *prædestinatus est*: EV is predestynat, or bifore ordeyned bi grace :  
LV was bifore ordeyned : AV declared ; AV ins. to be ; *in*:  
EV LV in : AV with ; *virtute*: EV LV vertu : AV power ;  
*secundum* : EV aftir : LV bi : AV according to ; *sanctificationis* :  
EV LV halewyng : AV holiness ; *ex*: EV LV of : AV by ;  
*resurrectione*: EV LV aȝenrisyng : AV resurrection ; *mortalium*: EV LV of deed men : AV from the dead. C. i. 239  
Sē ðe is forestiȝt Godes Sunu.
5. *apostolatum*: EV apostilhed, or stat of apostle :  
LV office of apostle : AV apostleship ; *ad obedendum*: EV  
LV to obeie : AV for obedience ; *in*: EV LV in : AV among ;  
*gentibus*: EV LV folkis : AV nations.

6. *in*: EV in : LV AV among ; *quibus*: EV LV whiche : AV whom ; *et*: EV and : LV AV also ; *vocati*: EV LV clepid : AV called.

7. *dilectis*: EV the loued : LV derlyngis : AV beloved ; LV ins. and ; *vocatis*: EV LV clepid : AV called ; AV ins. to be ; *sancitis*: EV LV hooli : AV saints ; *a*: EV LV of : AV from.

8. *quidem*: EV sothely: LV AV om. ; *gratias ago*: EV LV do thankyngis : AV thank ; *Deo*: EV LV to God : AV God ; *per*: EV LV bi: AV through ; *quia*: EV LV for : AV that ; *annunciatur*: EV LV is schewid : AV is spoken of ; *in*: EV LV in : AV throughout ; *universo*: EV LV al : AV whole.

9. *enim*: EV forsoth: LV AV for ; *mihi*: EV LV to me : AV my ; *cui*: EV LV to whom : AV whom ; *in*: EV LV in : AV with ; *quod*: EV for : LV AV that ; *memoriam*: EV LV mynde : AV mention.

10. *semper*: EV euermore: LV euere: AV always ; *obsecrans*: EV om. : LV and biseche: AV making request ; *quomodo*: EV by ony maner: LV in ony maner: AV by any means ; *tandem aliquando*: EV aftirward sumtyme: LV sum tyme: AV now at length ; *prosperum*: EV esy, or spedys: LV spedi: AV prosperous ; *iter*: EV LV weie: AV journey ; *habeam*: EV LV haue: AV might have ; *in*: EV LV in : AV by ; *veniendi*: EV of comynge: LV AV to come.

11. *desidero*: EV LV desire: AV long ; *enim*: EV forsothe: LV AV for ; *videre*: EV for to se: LV AV to see ; *ut impertiar*: EV that I syue: LV to parten : AV that I may impart ; *aliquid*: EV sum thing: LV sumwhat: AV some ; *gratiae*: EV LV of grace : AV gift ; *ad confirmandos vos*: EV to zou to be confermyd : LV that þe be confermyd : AV to the end ye may be established.

12. *id est*: EV that is to seie: LV AV that is ; *consolari*: EV LV to be coumfortid : AV that I may be comforted ; *in*: EV LV in : AV with ; *per eam, qua invicem est, fidem vestram, atque meam*: EV by that feith that is togidere þoure and myn, or of ech to other : LV bi feith that is bothe þoure and myn togidere : AV by the mutual faith both of you and me.

13. *nolo*: EV LV nyle: AV would not; *autem*: EV sothly: LV and: AV now; *vos ignorare*: EV you for to vnknowe: LV that ye vnknowun: AV have you ignorant; *sæpe*: EV LV ofte: AV oftentimes; *venire*: EV for to come: LV AV to come; *et*: EV LV and: AV but; *prohibitus sum*: EV am forbodyn: LV am lett: AV was let; *usque adhuc*: EV til sit: LV to this tyme: AV hitherto; *habeam*: EV LV haue: AV might have; *et*: EV LV om.: AV also; *in*: EV LV in: AV among; *et*: EV and: LV om.: AV even; *in*: EV LV in: AV among; *gentibus*: EV LV folkis: AV Gentiles.

14. *sapientibus et insapientibus*: EV LV to wise men and to vnwise men: AV both to the wise, and to the vnwise. C. I. 44 Sanctus Paulus, se sceolde læran Ægðer ge wise ge unwise.

15. *quod in me*: EV LV that that is in me: AV as much as in me is; *promptum est*: EV LV is redy: AV I am ready; *et*: EV and: LV AV also; *euangelizare*: EV for to euangelyse: LV AV to preach the gospel.

16. *enim*: EV forsoth: LV AV for; *erubesco*: EV LV shame: AV am ashamed of; *evangelium*: EV LV gospel: AV gospel of Christ; *virtus*: EV LV vertu: AV power; *salutem*: EV LV heelthe: AV salvation; *omni*: EV LV ech man: AV every one; *credenti*: EV bileyng: LV AV that believeth; *et*: EV LV and: AV and also.

17. *enim*: EV sothly: LV AV for; *in eo*: EV LV in it: AV therein; *revelatur*: EV LV is schewid: AV is revealed; *ex*: EV LV of: AV from; *in*: EV LV into: AV to; *justus*: EV LV a iust man: AV the just; *autem*: EV forsothe: LV for: AV om.; *ex*: EV LV of: AV by; *vivit*: EV LV lyueth: AV shall live. C. I. 239, 134 Se rihtwisa leofað be his gelēafan.

18. *revelatur*: EV LV is schewid: AV is revealed; *enim*: EV forsothe: LV AV for; *super*: EV vpon: LV on: AV against; *impietatem*: EV LV vnpite: AV ungodliness; *injustitiam*: EV AV unrighteousness: LV wickidnesse; *eorum*: EV LV tho: AV om.; *qui*: EV LV that: AV who; *detinent*: EV withholden, or holden abac: LV withholden: AV hold; *Dei*: EV LV of God: AV om.

19. *quia*: EV LV for: AV because; *quod*: EV that that: LV that thing that: AV that which; *notum est*: EV LV is knowun: AV may be known; *manifestum est*: EV is schewid, or maad opyn: LV is schewid: AV is manifest; *in*: EV LV to: AV in; *enim*: EV forsothe: LV AV for; *manifestavit*: EV schewide: LV AV hath shewed; AV ins. it.

20. *a*: EV LV of: AV from; *creatura*: EV LV creature: AV creation; *intellecta*: EV vndirstondyn: LV that ben vndurstondun: AV being understood; *conspiciuntur*: EV LV ben biholdun: AV are clearly seen; *sempiterna*: EV LV euerlastyng: AV eternal; *quoque*: EV LV and: AV even; *eius*: EV LV of hym: AV his; *virtus*: EV LV vertu: AV power; *sint*: EV ben: LV mowe be: AV are; *inexcusabiles*: EV vnexcusable: LV not excusid: AV without excuse. C. 2. 213 Hī ēaðelice mihton þone Ælmihtigan undergitan, ðurh ðā geseafta ȝe hī gesēoð on worulde; . . nū bēoð þā hæðenan būton belādunge.

21. *quia*: EV LV for: AV because that; *cognovissent*: EV LV hadden knowe: AV knew; LV AV ins. him; *aut*: EV or: LV AV neither; *gratias egerunt*: EV LV diden thankyngis: AV were thankful; *evanuerunt*: EV LV vanyschiden: AV became vain; *cogitationibus*: EV LV thouȝts: AV imaginations; *obscuratūm est*: EV is derkid, or maad derk: LV was derkid: AV was darkened; *insipiens*: EV LV vnwise: AV foolish; *eorum*: EV LV of hem: AV their.

22. *dicentes*: EV LV seiynge: AV professing; *enim*: EV sothli: LV for: AV om.; *se esse sapientes*: EV hemselue for to be wyse men: LV that hemself weren wise: AV themselves to be wise; *facti sunt*: EV ben maad: LV weren maad: AV became. C. I. 44 Hie sādon ðæt hī wāron wīse, qnd þā wurdon hie dysige forðon.

23. *incorruptibilis*: EV vncorruptible, that may not deie, ne be peirid: LV AV uncorruptible; *similitudinem imaginis*: EV LV the licsesse of an ymage: AV an image made like to; *corruptibilis*: EV AV corruptible: LV deedli; *serpentium*: EV LV serpentis: AV creeping things.

24. *Propter quod*: EV LV for which thing: AV wherefore; *tradidit*: EV LV bitook: AV gave up; *in*: EV LV in-

to : AV through ; *desideria* : EV LV desiris : AV lusts ; *eorum* : EV LV her : AV their own ; *in* : EV LV into : AV to ; *ut contumelias afficiant* : EV that thei ponysche with wrongis, or dispitis : LV that thei punysche with wrongis : AV to dishonour ; *sua* : EV LV her : AV their own ; *in* : EV LV in : AV between.

25. *qui* : EV the whiche men : LV the whiche : AV who ; *mendacium* : EV LV leesyng : AV lie ; *coluerunt* : EV LV herieden : AV worshipped ; *potius* : EV LV rathere : AV more ; *Creatori* : EV to the Creatour, that is, maker of wouȝt : LV to the Creatour : AV the Creator ; *qui* : EV LV that : AV who ; *in sæcula* : EV into worldis, or withouten ende : LV into worldis of worldis : AV for ever.

26. *propterea* : EV LV therfor : AV for this cause ; *tradidit* : EV LV bitook : AV gave up ; *in passiones ignominiae* : EV into passiouns of yuel fame, or schenschip : LV into passiouns of schenschipe : AV unto vile affections ; *nam* : EV forwhi : LV for : AV for even ; *eorum* : EV LV of hem : AV their ; *immutaverunt* : EV LV chaungiden : AV did change ; *naturalem* : EV LV kyndli : AV natural ; *usum* : EV LV vss : AV om. ; *qui* : EV LV that : AV which ; *naturam* : EV LV kynde : AV nature.

27. *similiter autem et* : EV also forsoth and : LV also : AV and likewise also ; *masculi* : EV mawlis or men : LV AV men ; *relicto* : EV forsakyn : LV forsoken : AV leaving ; *naturali* : EV LV kyndli : AV natural ; *desideriis* : EV LV desiris : AV lust ; *in invicem* : EV LV togidere : AV one toward another ; *masculi* : EV mawlis : LV AV men ; *in* : EV LV into : AV with ; *masculos* : EV mawlis : LV AV men ; *turpitudinem* : EV LV filthehed : AV that which is unseemly ; *operantes* : EV AV working : LV wrouȝten ; *mercedem* : EV mede, or hyre : LV meede : AV recompence ; *quam* : EV LV that : AV which ; *oportuit* : EV LV bihofte : AV was meet ; *in* : EV AV in : LV into ; *recipientes* : EV AV receiving : LV resseyueden.

28. *sicut* : EV LV as : AV even as ; *probaverunt* : EV LV preueden : AV did like ; *habere* : EV for to haue : LV that thei hadden : AV to retain ; *notitia* : EV LV knowyng :

AV their knowledge; *tradidit*: EV LV bitook: AV gave over; *in*: EV LV into: AV to; *reprobum*: EV LV reprobable: AV reprobate; *sensum*: EV LV wit: AV mind; *ut faciant*: EV LV that thei do: AV to do; *qua*: EV LV that: AV which; *conveniunt*: EV accorden, or bysemen: LV ben couenable: AV are convenient.

29. *repletos*: EV hem fulfillid: LV that thei ben fulfillid: AV being filled; *iniquitate*: EV LV wickidnesse: AV unrighteousness; *malitia*: EV LV malice: AV maliciousness; *avaritia*: EV LV couteitise: AV covetousness; *nequitia*: EV LV weiardnesse: AV wickedness; *homicidio*: EV LV mansleyngis: AV murder; *contentione*: EV LV stryf: AV debate; *dolo*: EV LV gile: AV deceit; *malig-nitate*: EV LV yuel wille: AV malignity; *susurrones*: EV priuey bacbyteris, or soweris of discord: LV priuy bacbiters: AV whisperers.

30. *detractores*: EV detractouris, or opyn bacbyteris: LV detractouris: AV backbiters; *Deo odibiles*: EV LV hateful to God: AV haters of God; *contumeliosos*: EV wrongly dispyserys of othere men: LV debateris: AV despiteful; *elatos*: EV LV hiȝ ouer mesure: AV boasters; *inven-tores*: EV LV fynderis: AV inventors; *parentibus*: EV LV fadir and modir: AV parents; *non obedientes*: EV LV not obeschynge: AV disobedient.

31. *insipientes*: EV LV vnwise: AV without understanding; *incompositos*: EV vncouenable in beryng withoute forth: LV vnmanerli: AV covenant-breakers; *affec-tione*: EV affeccioun, or loue: LV loue: AV natural affection; *absque fædere*: EV LV withouten boond of pees: AV implacable; *sine misericordia*: EV LV withouten merci: AV unmerciful.

32. *qui*: EV LV the whiche: AV who; *cum cognovis-sent*: EV LV whanne thei hadden knowe: AV knowing; *justitiam*: EV LV riȝtwisnesse: AV judgment; *non intellexe-runt*: EV LV vndirstoden not: AV om.; *quoniam*: EV for: LV AV that; *qui*: EV LV that: AV which; *agunt*: EV LV don: AV commit; *morte*: EV LV the deth: AV of death; *qui*: EV LV thei that: AV om.; *ea*: EV LV tho thingis:

AV the same; *etiam*: EV LV also: AV om.; *qui*: EV LV thei that: AV om.; *consentunt*: EV LV consenten: AV have pleasure; *facentibus*: EV to men doyng: LV to the doeris: AV in them that do them.

2. 1. *propter quod*: EV for which thing: LV wherfor: AV therefore; *o*: EV thou: LV om.: AV o; *omnis*: EV LV ech: AV whosoever thou art; *judicas*: EV LV demest: AV judgest; *in quo*: EV LV in what thing: AV wherein; *enim*: EV sothli: LV AV for; *judicas*: EV LV demest: AV judgest; *alterum*: EV LV another man: AV another; *enim*: EV forsothe: LV AV for; *qua*: EV LV whiche: AV that; *judicas*: EV LV thou demest: AV judgest.

2. *scimus*: EV LV witen: AV are sure; *enim*: EV sothely: LV and: AV but; *quoniam*: EV for: LV AV that; *judicium*: EV LV doom: AV judgment; *secundum*: EV vp: LV aftir: AV according to; *in*: EV to: LV AV against; *qui*: EV LV that: AV which; *agunt*: EV LV don: AV commit.

3. *existimas*: EV LV gessist: AV thinkest; *autem*: EV forsothe: LV but: AV and; *hoc*: EV LV om.: AV this; *o*: EV LV om.: AV o; *judicas*: EV LV demest: AV judgest; *qui*: EV LV that: AV which; *ea*: EV hem: LV tho thingis: AV the same; *quia*: EV for: LV AV that; *judicium*: EV LV doom: AV judgment.

4. *an*: EV LV whether: AV or; *patientia*: EV LV pacience: AV forbearance; *longanimitatis*: EV LV long abidyng: AV long suffering; *ignoras*: EV vnknowest thou: LV knowist thou not: AV not knowing; *quoniam*: EV for: LV AV that; *benignitas*: EV benygnyte, or good wille: LV benygnyte: AV goodness; *pænitentiam*: EV penaunce: LV forthenkyng: AV repentance. C. 2. 101 Wāst þū ðe nāst pæt Godes geþyld þē tō dædbôte gelapeþ?

5. *autem*: EV forsothe: LV AV but; *impænitens*: EV LV vnrepentaunt: AV impenitent; *thesaurizas*: EV LV thou tresorist: AV treasurest up; *tibi*: EV LV to thee: AV unto thyself; *in*: EV into: LV in: AV against; *revelationis*: EV LV of schewyng: AV revelation; *justi*: EV LV riȝtful: AV righteous; *judicis*: EV LV doom: AV judgment.

6. *qui*: EV LV that : AV who ; *reddet*: EV LV schal zelde : AV will render ; *unicuique*: EV LV ech man : AV every man ; *secundum*: EV vp : LV aftir : AV according to ; *opera*: EV LV werkis : AV deeds. C. 1. 239 God forgylt ælcum mēn be his dædum ; C. 2. 42 Wile . . . ponne æghwylcum anum men gyldan ond lēanigeā æfter his sylfes weorcum ond dædum ; C. 2. 64 Hē forgylt ponne anra gehwylcum æfter his ägenum gewyrhtum ; C. 2. 213 God forgylt ælcum menn be his gewyrhtum ; S., p. 16, 22 God . . . wile zelden eche men his mede efter his werke ; S., p. 221, 225 He wile deme eurinne be his dedes.

7. *quidem*: EV LV sotheli : AV om. ; *qui*: EV LV that : AV who ; *secundum*: EV vp : LV AV by ; *patientiam*: EV LV pacience : AV patient continuance ; *boni operis*: EV LV of good werk : AV in well doing ; *incorruptionem*: EV LV vncorruptioun : AV immortality ; EV ins. to hem : LV ins. ben . . . to hem that ; *quærunt*: EV sekynge : LV seken : AV seek for ; *æternam*: EV LV euerlastynge : AV eternal.

8. *autem*: EV forsothe : LV AV but ; *ex contentione*: EV LV of strijf: AV contentious ; *acquiescunt*: EV LV assenten to : AV do obey ; *credunt*: EV LV bileuen to : AV obey ; *iniquitati*: EV LV wickidnesse : AV unrighteousness.

9. *in*: EV LV into : AV upon ; *omnem*: EV LV ech : AV every ; *operantis*: EV worchinge : LV that worchith : AV that doith ; *malum*: EV yuel thing : LV AV evil ; *Judæi*: EV AV of Jew : LV to Jew ; *et*: EV LV and : AV and also ; *Græci*: EV Greek : LV to the Greke : AV of the Gentile.

10. *autem*: EV sothely : LV AV but ; *omni*: EV to ech : LV to ech man : AV to every man ; *operanti*: EV worchinge : LV AV that worketh ; *bonum*: EV LV good thing : AV good ; *et*: EV LV and : AV and also ; *Græco*: EV LV Greke : AV Gentile.

11. AV. ins. there ; *acceptio*: EV accepciouns . . . , that is, to putte oon bifore another withoute desert : LV accepcioun : AV respect ; *apud*: EV LV anentis : AV with.

12. *quicunque*: EV LV whoeuere : AV as many as ; *enim*: EV forsothe : LV AV for ; *peccaverunt*: EV synnen :

LV AV have sinned; *quicumque*: EV LV whoeuere: AV as many as; *peccaverunt*: EV synnen: LV AV have sinned; *judicabuntur*: EV LV schulen be demyd: AV shall be judged. C. 1. 239 Ðā ðe būtan Godes æ syngodon, hī ēac losiað būtan ælcere æ. || þā ðe Godes æ ne cunnon, and būton Godes æ syngiað, hī ēac būtan Godes æ losiað. || þā ðe būtan Godes æ syngiað, ðā losiað ēac būtan Godes æ; S., p. 203 þas þat withouten lawe uses syn, Withouten law sal perysse parin.

13. *enim*: EV sothely: LV AV for; *apud*: EV LV anentis: AV before; *justificabuntur*: EV LV schulen be maad iust: AV shall be justified.

14. *enim*: EV forsoth: LV AV for; *gentes*: EV hethene: LV hethene men: AV Gentiles; *que*: EV LV that: AV which; *naturaliter*: EV kyndeli, or by stiryng of kynde: LV kyndli: AV by nature; *ea*: EV LV tho thingis: AV the things; *qua*: EV LV that: AV om.; *legis*: EV LV of the lawe: AV in the law; *sunt*: EV LV ben: AV contained; *eiusmodi*: EV LV suche maner: AV om.

15. *qui*: EV LV that: AV which; LV ins. for: AV ins. also; *testimonium*: EV LV witnessyng: AV witness; *reddente*: EV ȝeldinge: LV ȝeldith: AV bearing; *illis*: EV LV to hem: AV om.; *ipsorum*: EV LV of hem: AV their; *et*: EV AV and: LV om.; *inter se invicem*: EV LV bytwixe hemself: AV one another; AV ins. the meanwhile; *cognitionibus*: EV LV of thouȝtis: AV their thoughts; *etiam*: EV also: LV om.: AV else; *defendentibus*: EV LV defendynge: AV excusing.

16. *judicabit*: EV LV schal deme: AV shall judge; *occulta*: EV LV priuy thingis: AV secrets; *secundum*: EV vp: LV aftir: AV according to.

17. *si*: EV LV if: AV om.; *autem*: EV forsoth: LV but: AV behold; *cognominaris*: EV LV art named: AV art called; *gloriaris*: EV LV hast glorie: AV makest thy boast; *in*: EV LV in: AV of.

18. *nosti*: EV LV hast knowe: AV knowest; *probas*: EV LV preuest: AV approvest; *utiliora*: EV LV more profitable thingis: AV the things that are more excellent;

*instructus*: EV lerned: LV lerud: AV being instructed; *per*: EV LV bi: AV out of.

19. LV AV ins. and; *confidis*: EV LV tristis: AV art confident; *esse*: EV for to be: LV to be: AV that thou art; *ducem*: EV LV ledere: AV guide; *cæcorum*: EV LV of blynde men: AV of the blind; *qui*: EV LV that: AV which; *tenebris*: EV LV derknessis: AV darkness.

20. *eruditorem*: EV LV techere: AV instructor; *insipientium*: EV LV vnwise men: AV foolish; *magistrum*: EV LV maistir: AV teacher; *infantium*: EV LV ȝonge children: AV babes; *habentem*: EV hauynge: LV that hast: AV which hast; *scientia*: EV science, or kunnyngh: LV kunnyngh: AV knowledge.

21. *qui*: EV that: LV what: AV which; *ergo*: EV AV therefore: LV thanne; LV ins. and; *furandum*: EV to stele: LV that me schal stele: AV a man should stele; *furaris*: EV LV stelist: AV dost thou steal.

22. *dicis*: EV AV sayest: LV techist; *mæchandum*: EV to do leccherie: LV that me schal do lecherie: AV a man should commit adultery; *mæcharis*: EV LV doist lecherie: AV dost thou commit adultery; *abominaris*: EV LV wlatist: AV abhorrest; *idola*: EV ydols, or mawmetis: LV maumetis: AV idols; *sacrilegium*: EV sacrilegie, that is, thefte of hooly thingis: LV AV sacrilege; *facis*: EV LV doist: AV dost thou commit.

23. *gloriaris*: EV gloriest: LV hast glorie: AV makest thy boast; *in*: EV LV in: AV of; *per*: EV LV bi: AV through; *inhonoras*: EV vnwerschipist, or dispisist: LV vnwerschipist: AV dishonourest.

24. *enim*: EV forsoth: LV AV for; *per*: EV LV bi: AV through; *gentes*: EV LV hethene men: AV Gentiles.

25. *quidem*: EV sothli: LV for: AV for verily; *autem*: EV forsoth: LV AV but; *prævaricator*: EV LV trespassour: AV breaker; *legis*: EV AV of the law: LV aȝens the lawe; *præputium*: EV prepucie, or custom of hethen men: LV prepucie: AV uncircumcision.

26. *præputium*: EV prepucie, or custom of hethen men: LV prepucie: AV uncircumcision; *-ne*: EV LV whethir:

AV om.; *præputium*: EV LV prepuie: AV uncircumcision; *reputabitur*: EV schal be rettid: LV schal be arettid: AV schal be counted; *in*: EV LV into: AV for.

27. *judicabit*: EV LV schal deme: AV shall judge; *quod*: EV that: LV om.: AV which; *ex*: EV LV of: AV by; *natura*: EV LV kynde: AV nature; *est*: EV AV is: LV om.; *præputium*: EV LV prepuie: AV uncircumcision; *consummans*: EV fullinge: LV that fulfillith: AV if it fulfil; *qui*: EV LV that: AV who; *prævaricator es*: EV LV art trespassour: AV dost transgress; *legis*: EV of the lawe: LV azens the law: AV the law. S., p. 225 þe payens þet byþ wypoute laze and doþ be laze, ate daye of dome hi ssole ous deme þet habbet be laze, and naȝt hise dop.

28. *enim*: EV forsoth: LV AV for; *qui*: EV LV that: AV which; *in manifesto*: EV LV in opene: AV outwardly; LV ins. is; AV ins. is one; *neque*: EV ne: LV AV neither; *qua*: EV LV that: AV which; *in manifesto*: EV in opyn: LV openli: AV outward; LV ins. it is; AV ins. is that.

29. *qui*: EV LV that: AV which; *in abscondito*: EV LV in hid: AV inwardly; AV ins. is one . . . is that; *littera*: EV AV in letter: LV biletter; *laus*: EV LV preisyng: AV praise.

3. 1. *ergo*: EV therfore: LV AV then; *amplius*: EV LV more: AV advantage; *Judeo est*: EV LV is to a Jew: AV hath the Jew; AV ins. is there.

2. *per omnem modum*: EV by alle maner: LV bi al wise: AV every way; *primum*: EV LV first: AV chiefly; *quidem*: EV sothli: LV AV om.; *quia*: EV LV for: AV because that; *credita sunt*: EV ben bitakun: LV weren bitakun: AV were committed; *eloquia*: EV LV spekyngis: AV oracles.

3. *enim*: EV sothli: LV and: AV for; *illorum*: EV LV of hem: AV om.; *crediderunt*: EV LV bileueden: AV did believe; *numquid*: EV LV whethir: AV om.; *illorum*: EV LV of hem: AV their; *evacuabit*: EV LV auoided: AV make without effect.

4. *absit*: EV fer be it: LV AV God forbid; *est*: EV LV is: AV let be; *autem*: EV forsoth: LV for: AV yea;

*verax*: EV trewe, or sothfast: LV sothefast: AV true; *omnis*: EV LV ech: AV every; *autem*: EV sothli: LV AV but; *mendax*: EV lyere, or vnstable: LV AV liar; *justificeris*: EV be iustifyed, or founden trewe: LV be iustified: AV mightest be justified; *sermonibus*: EV LV wordis: AV sayings; *vincas*: EV LV ouercome: AV mightest overcome; *judicaris*: EV LV art demed: AV art judged.

5. *autem*: EV forsoth: LV AV but; *iniquitas*: EV wickidnesse, or vnequyte: LV wickidnesse: AV unrighteousness; *numquid*: EV LV whether: AV om.; *iniquus*: EV LV wickid: AV unrighteous; *qui*: EV LV that: AV who; *infert*: EV LV bryngith in: AV taketh; *iram*: EV LV wraththe: AV vengeance; *secundum*: EV vp: LV aftir: AV as; *dico*: EV LV seie: AV speak.

6. *absit*: EV fer be it: LV AV God forbid; *alioquin*: EV LV ellis: AV for then; *judicabit*: EV LV schal deme: AV shall judge; *hunc*: EV LV this: AV om.

7. *enim*: EV forsoth: LV AV for; *abundavit*: EV hath haboundid, or be plenteuous: LV hath aboundid: AV hath more abounded; *in*: EV LV in: AV through; *mendacio*: EV LV leesyng: AV lie; *ipsius*: EV LV of hym: AV his; *quid*: EV LV what: AV why; *et*: EV and: LV om.: AV also; *judicor*: EV LV am demed: AV am judged.

8. AV ins. rather; *blasphemamur*: EV LV ben blasphemed: AV be slanderously reported; *aiunt*: EV LV seien: AV affirm; *nos dicere*: EV vs for to seye: LV AV that we say; *faciamus*: EV LV do we: AV let us do; *mala*: EV LV yuel thingis: AV evil; *bona*: EV LV gode thingis: AV good; *veniant*: EV LV come: AV may come.

9. *ergo*: EV therfore: LV AV then; *præcellimus*: EV LV passen: AV are better; *eos*: EV LV hem: AV than they; *nequaquam*: EV LV nay: AV no, in no wise; *causatus*: EV LV han schewid bi skile: AV have before proved; *enim*: EV sothli: LV AV for; *et*: EV and: LV AV both . . . and; *esse*: EV for to be: LV that ben: AV that they are.

10. *quia*: EV LV for: AV om.; *non quisquam*: EV not ony man: LV no man: AV none, no, not one; *justus*: EV LV iust: AV righteous.

11. *non intelligens*: EV not a man vndirstondinge: LV no man vndurstondynge: AV none that understandeth; *non est requirens*: EV LV nethir sekynge: AV there is none that seeketh after.

12. *declinaverunt*: EV LV bowiden awey: AV are gone out of the way; *facti sunt*: EV LV ben maad: AV are become; *non*: EV not: LV AV none; *bonum*: EV LV good thing: AV good; *non est usque ad unum*: EV there is not til to oon: LV there is noon til to oon: AV no, not one.

13. *patens*: EV openyngc: LV AV open; *eorum*: EV LV of hem: AV their; *dolose*: EV gilyngly: LV gilefuli: AV deceit; *agebant*: EV LV diden: AV have used; *venenum*: EV LV venom: AV poison; *aspidum*: EV eddris, that ben clepid aspis: LV snakis: AV asps.

14. *quorum*: EV of whom: LV of whiche: AV whose; *maledictione*: EV cursyng, or wariyng: LV AV cursing.

15. *eorum*: EV LV of hem: AV their; *ad effundendum*: EV for to schede out: LV AV to shed.

16. *contritio*: EV contricioun, or defoulyng togidere: LV sorewe: AV destruction; *infelicitas*: EV infelicite, or cursidnesse: LV cursidnesse: AV misery; *eorum*: EV LV of hem: AV their; LV ins. ben; AV ins. are.

17. *cognoverunt*: EV LV knewen: AV have known.

18. *timor*: EV LV drede: AV fear; *non*: EV LV not: AV no; AV ins. there.

19. *scimus*: EV LV witen: AV know; *autem*: EV forsothe: LV and: AV now; *quoniam*: EV for: LV AV that; *quæcumque*: EV LV whateuere thingis: AV what things soever; *loquitur*: EV LV spekith: AV saith; *in*: EV LV in: AV under; *loquitur*: EV LV spekith: AV saith; *omne*: EV LV ech: AV every; *obstruatur*: EV LV be stoppid: AV may be stopped; *subditus*: EV LV suget: AV guilty; *fiat*: EV LV be maad: AV may become; *omnis*: EV LV ech: AV all.

20. *quia*: EV LV for: AV therefore; *ex*: EV LV of: AV by; *operibus*: EV LV werkis: AV deeds; *non*: EV LV not: AV no; AV ins. there; EV ins. that is, mankynde; *omnis*: EV LV ech: AV om.; *coram illo*: EV LV bifor hym:

AV in his sight ; *enim* : EV forsothe : LV AV for ; *cognitio* : EV LV knowyng : AV knowledge.

21. *autem* : EV forsothe : LV AV but ; *manifestata est* : EV LV is schewid : AV is manifested ; *testificata* : EV witnessid : LV that is witnessid : AV being witnessed ; *a* : EV LV of : AV by.

22. *autem* : EV sothli : LV and : AV even ; EV LV ins. is ; AV ins. which is ; *in omnes* : EV om. : LV into alle men : AV unto all ; *super omnes* : EV on alle : LV on alle men : AV upon all them ; *in eum* : EV into hym : LV in hym : AV om. ; *enim* : EV forsoth : LV AV for ; *distinctio* : EV distynccioun, or departyng : LV departyng : AV difference.

23. *omnes* : EV LV alle men : AV all ; *peccaverunt* : EV LV synneden : AV have sinned ; *egent* : EV LV han nede to : AV come short of.

24. LV ins. and ; *justificati* : EV thei iustified : LV ben iustified : AV being justified ; *per* : EV LV bi : AV through ; *redemptionem* : EV redemcioun, or the azenbiyng : LV azenbiyng : AV redemption ; *est* : EV is purposid : LV AV is.

25. *proposit* : EV purposide : LV ordeynede : AV hath set forth ; AV ins. to be ; *propitiationem* : EV helpere : LV forzyuer : AV propitiation ; *per* : EV LV bi : AV through ; *ostensionem* : EV LV schewyng : AV declare ; *precedentium* : EV LV biforgoyng : AV that are past.

26. *in* : EV LV in : AV through ; *sustentatione* : EV sustentacioun, or beringe vp : LV beryng-up : AV forbearance ; *ostensionem* : EV LV schewyng : AV declare, I say ; *in* : EV LV in : AV at ; *sit* : EV LV be : AV might be ; *justificans* : EV LV iustifyyng : AV justifier of ; *qui* : EV LV that : AV which ; *est ex fide Jesu Christi* : EV LV is of the feith of Jhesu Crist : AV believeth in Jesus.

27. *ergo* : EV therfore : LV AV then ; *gloratio* : EV LV gloriyng : AV boasting ; *tua* : EV LV thi : AV om. ; *factorum* : EV LV of dedis doyng : AV of works.

28. *arbitramur* : EV LV demen : AV conclude ; *enim* : EV forsothe : LV for : AV therefore ; *justificari* : EV for to be iustifyed : LV to be iustified : AV that is justified ; *operibus* : EV LV werkis : AV deeds.

29. *an*: EV LV whethir: AV om.; EV LV ins. is; AV ins. is he; *-ne*: EV LV whethir: AV om.; *et*: EV and: LV AV also; *gentium*: EV hethene: LV hethene men: AV Gentiles; *et*: EV LV and: AV also; *gentium*: EV hethene: LV hethene men: AV Gentiles.

30. *quoniam*: EV LV for: AV seeing; *quidem*: EV sothely: LV AV om.; *qui*: EV LV that: AV which; *justificat*: EV LV iustifieth: AV shall justify; *ex*: EV of: LV AV by; *præputium*: EV prepucie, or hethen men; LV prepucie: AV uncircumcision; *per*: EV LV bi: AV through.

31. *ergo*: EV LV therfor: AV then; *destruimus*: EV LV distruye: AV do make void; *per*: EV LV bi: AV through; *absit*: EV fer be it: LV AV God forbid; *sed*: EV LV but: AV yea.

4. 1. *ergo*: EV therfore: LV AV then; *invenisse*: EV for to haue founden: LV that foond: AV that hath found; *secundum*: EV vp: LV aftir: AV as pertaining to.

2. *enim*: EV forsoth: LV AV for; *ex*: EV LV of: AV by; *justificatus est*: EV be iustified: LV is iustified: AV were iustified; EV LV ins. of lawe; AV ins. whereof to; *apud*: EV LV anentis: AV before.

3. *enim*: EV sothli: LV AV for; *Deo*: EV LV to God: AV God; *reputatum est*: EV is rettid: LV was arettid: AV was counted; *ad*: EV LV to: AV for.

4. *autem*: EV forsoth: LV and: AV now; *merces*: EV LV mede: AV reward; *imputatur*: EV is ȝouun to, or rettid: LV is arettid: AV is reckoned; *secundum* (twice): EV vp: LV bi: AV of.

5. *vero*: EV AV but: LV sotheli; *credenti*: EV bileuynge: LV AV bileueth; *autem*: EV forsoth: LV AV but; *in*: EV LV into: AV on; *impium*: EV wickid man, or vnpitous: LV wickid man: AV ungodly; *reputatur*: EV is rettid: LV is arettid: AV is counted; *ad*: EV LV to: AV for; *secundum propositum gratia Dei*: EV vp the purposinge of Goddis grace: LV aftir the purpos of Goddis grace: AV om.

6. *sicut*: EV LV as: AV even as; *et*: EV and: LV om.: AV also; *dicit*: EV LV seith: AV describeth; *cui Deus*

*acceptio fuit*: EV to whom God acceptith: LV whom God acceptith, he ſyueth to hym: AV unto whom God imputeth; EV LV ins. of the lawe.

7. AV ins. saying; LV ins. ben; AV ins. are; *iniquitates*: EV LV wickidnessis: AV iniquities; *tecta sunt*: EV be keuered, or hid: LV ben hid: AV are covered.

8. LV AV ins. is; EV LV ins. that; *imputabit*: EV rettide: LV arettide: AV will impute; *dominus*: EV LV God: AV the Lord. C. 2. 72, 80 Ēadig bið se wer se him Drihten synne ne getealde.

9. *ergo*: EV therfore: LV AV then; *in*: EV LV in: AV upon; *mancet*: EV LV dwellith: AV cometh; *an*: EV or: LV whether . . or: AV or; *in*: EV LV in: AV upon; *præputio*: EV prepucie, or staat of hethene men; LV prepucie: AV uncircumcision; *enim*: EV forsothe: LV AV for; *quia*: EV for: LV AV that; *reputata est*: EV is rettid: LV was arettid: AV was reckoned; *ad*: EV LV to: AV for.

10. *ergo*: EV therfore: LV AV then; *reputata est*: EV is rettid: LV was arettid: AV was reckoned; AV ins. when he was; *præputio* (twice): EV LV prepucie: AV uncircumcision.

11. *acepit*: EV LV took: AV received; *signaculum*: EV markynge, or tokenyng: LV tokenyng: AV seal; *qua*: EV that: LV AV which; *est in præputio*: EV LV is in prepucie: AV he had yet being uncircumcised; *sit*: EV LV be: AV might be; *omnium*: EV LV alle men: AV all them; *credentium*: EV LV bileuynge: AV that believe; *per præputium*: EV LV bi prepucie: AV though they be not circumcised; *reputetur*: EV be rettid: LV be arettid: AV might be imputed; *et*: EV and: LV AV also; *ad*: EV LV to: AV om.

12. *sit*: EV LV be: AV om.; *qui*: EV LV that: AV who; *et*: EV and: LV AV also; *sectantur*: EV LV suen: AV walk in; *qua*: EV that: LV AV which; LV ins. feith; *est in præputio*: EV LV is in prepucie: AV he had being yet uncircumcised.

13. *enim*: EV forsothe: LV AV for; *per*: EV LV bi: AV through; *promissio*: EV LV biheeste: AV promise; EV

LV ins. is ; AV ins. was ; *esset* : EV be : LV AV should be ; *per* : EV LV bi : AV through.

14. *enim* : EV sothli : LV AV for ; *qui* : EV LV that : AV which ; *exinanita est* : EV is anentyschid, or destroyed : LV is distried : AV is made void ; AV ins. and ; *abolita est* : EV LV is don awey : AV made of none effect.

15. *enim* : EV forsoth : LV for : AV because ; *enim* : EV sothli : LV AV for ; *non* : EV not : LV AV no ; *nec prævaricatio* : EV nethir is preuaricacioun, or trespassinge : LV ther is no trespass, nethir is trespassyng : AV there is no transgression.

16. LV ins. riȝtfulnesse is ; AV ins. it is . . . it might be ; *secundum* : EV vp : LV AV by ; AV ins. to the end ; *tirma* : EV stable, or stedefast : LV stable : AV sure ; *sit* : EV LV be : AV might be ; *promissio* : EV LV biheeste : AV promise ; *omni* : EV LV ech : AV all ; EV LV ins. seed ; *qui* (twice) : EV LV that : AV which ; *a* : EV LV om. : AV also ; *qui* : EV the whiche : LV which : AV who.

17. *quia* : EV LV for : AV om. ; *gentium* : EV LV folkis : AV nations ; *posui* : EV LV haue set : AV have made ; *Deum* : EV LV God : AV him, even God ; *cui* : EV LV to whom : AV whom ; *credidit* : EV LV thou hast billeued : AV he believed ; *qui* : EV the whiche God : LV which God : AV who ; *mortuos* : EV LV deed men : AV dead ; *vocat* : EV LV clepith : AV called ; *tamquam ea que sunt* : EV LV as tho that ben : AV as though they were. C. 2. 12 þē ic gesette faeder manigra þēoda (H. Ic gesette þē manegra þēoda faeder).

18. *qui* : EV the which Abraham : LV which Abraham : AV who ; *in* : EV LV into : AV in ; *fieret* : EV LV schulde be maad : AV might become ; *gentium* : EV LV folkis : AV nations ; *secundum quod* : EV vp that : LV as : AV according to that which ; *dictum est* : EV is seid : LV was seid : AV was spoken ; *sic* : EV LV thus : AV so ; EV LV ins. as the sterriis of heuene, and as the grauel that is in the brenke of the see.

19. *infirmatus est* : EV is maad vnstidefast : LV was maad vnstidfast : AV being weak ; *fide* : EV LV billeue : AV faith ; *nec* : EV LV nether : AV not ; *consideravit* : EV LV

biheelde: AV considered; *suum*: EV LV his: AV his own; *emortuum*: EV LV nyȝ deed: AV dead; *jam*: EV AV now: LV thanne; *fere*: EV LV almost: AV about; *annorum*: EV LV of *ȝeer*: AV years old; *et*: EV and: LV ne: AV neither yet; *emortuam*: EV LV nyȝ deed: AV deadness; *vulvam*: EV LV wombe: AV of womb.

20. *in*: EV LV in: AV at; *repromissione*: EV LV biheeste: AV promise; *hæsitavit*: EV LV doutide: AV staggered; *diffidentia*: EV LV with vntrist: AV through unbelief; *confortatus est*: EV is comfortid: LV was coumfortid: AV was strong; *fide*: EV LV bileue: AV faith.

21. AV ins. and; *plenissime*: EV LV moost fulli: AV fully; *sciens*: EV LV witynge: AV being persuaded; *quia*: EV for: LV AV that; *quacumque*: EV LV whateuere thingis: AV what; *promisit*: EV LV God hath biȝt: AV he had promised; *potens*: EV LV myȝti: AV able; *est*: EV LV is: AV was; *et*: EV and: LV AV also; *facere*: EV for to do: LV to do: AV to perform.

22. *et*: EV LV om.: AV and; *reputatum est*: EV is rettid: LV was arettid: AV was imputed; *ad*: EV LV to: AV for.

23. *autem*: EV forsothe: LV and: AV now; *est scriptum*: EV LV is writun: AV was written; *tantum*: EV LV oneli: AV alone; *propter ipsum*: EV LV for hym: AV for his sake; *quia*: EV for: LV AV that; *reputatum est*: EV is rettid: LV was arettid: AV was imputed; *ad justitiam*: EV LV to riȝtwisnesse: AV om.

24. *et*: EV and: LV AV also; *quibus*: EV LV which: AV whom; *reputabitur*: EV schal be rettid: LV schal be arettid: AV shall be imputed; *credentibus*: EV beleuyng: LV that bileuen: AV if we believe; *in*: EV into: LV in: AV on; *suscitavit*: EV LV reiside: AV raised up; *mortuis*: EV deede spiritis: LV deeth: AV the dead.

25. *qui*: EV the which: LV which: AV who; *traditus est*: EV is bitakun: LV was bitakun: AV was delivered; *delicta*: EV LV synnes: AV offences; *resurrexit*: EV LV roos azen: AV was raised again; *justificationem*: EV LV iustefiying: AV justification.

5. 1. *justificati*: EV LV iustified: AV being justified; *ex*: EV LV of: AV by; LV ins. we; *ad*: EV LV at: AV with; *per*: EV LV bi: AV through.

2. *et*: EV LV om.: AV also; *accessum*: EV accesse, or nyȝ goyngē to: LV niȝ goyng to: AV access; *in qua*: EV LV in which: AV wherein; *gloriamur*: EV LV han glorie: AV rejoice; *filiorum*: EV sones: LV children: AV om.

3. *autem*: EV forsoth: LV AV and; LV ins. this; AV ins. so; *et*: EV and: LV AV also; *scientes*: EV LV wit- yngē: AV knowing. C. 1. 239 Gelōaffullum gedafenað ðæt hī wuldrion on gedrēfednyssum, forðanðe sēo gedrē- fednys wyrcoð geðyld; C. 2. 213 Sēo gedrēfednys wyrcað geþyld; S., p. 244 Pacience bi desese ipreued is.

4. *autem*: EV sothli: LV AV and; *probationem*: EV LV preuyng: AV experience; *vero*: EV forsothe: LV AV and; *probatio*: EV LV preuyng: AV experience. C. 1. 239 . . and þæt geðyld āfandunge, and sēo āfandung hiht.

5. *autem*: EV forsoth: LV AV and; *confundit*: EV LV confoundith: AV maketh ashamed; *quia*: EV LV for: AV because; *charitas*: EV LV charite: AV love; *diffusa est*: EV LV is spred abrood: AV is shed abroad; *qui*: EV LV that: AV which. C. 1. 239, 240 Se hiht sōðlice ne bið nāfre gescynd, forðanþe Godes lufu is āgoten on ūrum heortum þurh ðone Hālgan Gäst se ðe ūs is forgifen.

6. *ut quid*: EV wherto: LV what: AV om.; *enim*: EV sothly: LV AV om.; *cum*: EV AV when: LV while that; *adhuc*: EV AV yet: LV om.; *infirmi essemus*: EV weren syke, or vnstable: LV weren sijk: AV were without strength; *secundum*: EV vp: LV aftir: AV in; *tempus*: EV LV tyme: AV due time; *impis*: EV LV wickid men: AV un- godly.

7. *vix*: EV LV vnnethis: AV scarcely; *enim*: EV sothli: LV AV for; *justo*: EV iust: LV iust man: AV righteous man; *quis*: EV LV ony man: AV one; *moritur*: EV LV dieth: AV will die; *nam*: EV forwhi: LV and zit: AV yet; *bono*: EV goode: LV AV good man; *quis*: EV LV summan: AV some; *audeat*: EV LV dar: AV would dare; AV ins. even; *mori*: EV LV deye: AV to die.

8. *autem*: EV forsoth: LV AV but; *charitatem*: EV LV charite: AV love; *in*: EV LV in: AV toward; *quoniam*: EV LV for if: AV in that; *cum*: EV LV whanne: AV while; *secundum tempus*: EV vp tyme: LV aftir the tyme: AV om.

9. *mortuus est*: EV is deed: LV was deed: AV died; *igitur*: EV om.: LV AV then; *justificati*: EV LV justified: AV being justified; *in*: EV LV in: AV by; *salvi erimus*: EV LV schulen be saaf: AV shall be saved; *per*: EV LV bi: AV through.

10. *enim*: EV sothli: LV AV for; *reconciliati*: EV LV recounselid: AV being reconciled; *salvi erimus*: EV LV schulen be saaf: AV shall be saved; *in*: EV LV in: AV by; *ipsius*: EV LV of hym: AV his.

11. *autem*: EV forsothe: LV AV and; LV ins. this; AV ins. so; *et*: EV and: LV AV also; *gloriamur*: EV LV glorian: AV joy; *per*: EV LV bi: AV through; *reconciliationem*: EV recouncilyng, or acordyng: LV recounseling: AV atonement.

12. *propterea*: EV LV therfor: AV wherefore; *hunc*: EV LV this: AV om.; *et*: EV om.: LV AV and; *pertransiit*: EV LV passide forth: AV passed; *in*: EV LV into: AV upon; *in quo*: EV LV in which man: AV for that; *peccaverunt*: EV LV synneden: AV have sinned.

13. *usque*: EV LV til: AV until; *ad*: EV LV to: AV om.; *enim*: EV sothli: LV AV for; *autem*: EV forsothe: LV AV but; *imputabatur*: EV was wytid, or rettid: LV was rettid: AV is imputed; *non*: EV LV not: AV no; *esset*: EV LV was: AV there is.

14. *sed*: EV LV but: AV nevertheless; *usque*: EV LV til: AV om.; *etiam*: EV LV also: AV even; *in*: EV LV into: AV over; *peccaverunt*: EV LV synneden: AV had sinned; *in*: EV LV in: AV after; *similitudinem*: EV LV licesse: AV similitude; *prævaricationis*: EV LV trespassyng: AV transgression; *Adæ*: EV LV of Adam: AV Adam's; *qui*: EV which: LV the which: AV who; *forma*: EV foorme, or licesse: LV licesse: AV figure; *futuri*: EV of oon to comynge: LV of Crist to comynge: AV of him that was to come.

15. *delictum*: EV gilt, or trespass: LV gilt: AV offence; *et*: EV and: LV om.: AV also; AV ins. is; *donum*: EV LV gifte: AV free gift; *enim*: EV sothli: LV AV for; *delicto*: EV LV gilt: AV offence; *in*: EV LV in: AV by; AV ins. which is; *unius hominis*: EV LV of o man: AV by one man; *in*: EV LV into: AV unto; *plures*: EV LV many men: AV many.

16. AV ins. it was; *peccatum*: EV LV synne: AV that sinned; *et*: EV and: LV AV om.; AV ins. is; *donum*: EV LV bi gifte: AV gift; *nam*: EV forwhi: LV AV for; *judicium*: EV LV doom: AV judgment; *quidem*: EV sothli: LV AV om.; AV ins. was; *ex*: EV LV of: AV by; *in*: EV LV into: AV to; *gratia*: EV LV grace: AV free gift; *autem*: EV forsothe: LV AV but; *delictis*: EV giltis, or trespassingis: LV giltis: AV offences.

17. *enim*: EV forsoth: LV AV for; *unius*: EV LV of oon: AV one man's; *delicto*: EV LV in the gilt: AV by offence; *per*: EV LV thorous: AV by; *abundantiam*: EV LV plente: AV abundance; *donationis*: EV ȝyuyng: LV of ȝyuyng: AV of the gift; *et*: EV LV and: AV om.; *justitiae*: EV riȝtwisnesse: LV AV of righteousness; *accipientes*: EV men takynge: LV men that takyn: AV they which receive.

18. *delictum*: EV LV gilt: AV offence; AV ins. judgment came; *in*: EV LV into: AV upon; *in*: EV LV into: AV to; *et*: EV and: LV om.: AV even; AV ins. the free gift came; *in*: EV LV into: AV upon; *in*: EV LV into: AV unto; *justificationem*: EV LV iustifiyng: AV justification.

19. *enim*: EV sothli: LV AV for: P rȝst; *inobedientiam*: EV LV inobedience: P vnboxumnesse: AV disobedience; *unius hominis*: EV LV P of o man: AV one man's; *peccatores*: EV LV AV sinners: P synful men; *constituti sunt*: EV ben ordeyned: LV ben maad: P beþ ymaad: AV were made; *multi*: EV LV AV many: P many men; *et*: EV and: LV P AV om.; *obeditionem*: EV LV AV obedience: P boxumnesse; *unius*: EV LV AV of one: P of an man; *justi*: EV LV iust: P rȝtful men: AV righteous; *constituentur*: EV schulen be ordeyned: LV schulen be: P beþ ymaad: AV shall be made.

20. *autem*: EV forsoth: LV P and: AV moreover;  
*subintravit*: EV LV AV entered: P entred in; *abundaret*:  
 EV LV schulde be plenteuouse: P were in plente: AV might  
 abound; *delictum*: EV LV gilt: P sinne: AV offence; *ubi*:  
 EV LV AV where: P þere as; *autem*: EV sothli: LV AV P  
 but; *abundavit*: EV LV was plenteuouse: P was in plente:  
 AV abounded; *delictum*: EV LV gilt: P AV sin; EV ins.  
 and; *superabundavit*: EV haboundide, or was plenteuous:  
 LV was more plenteuouse: P was in more plente: AV did  
 much more abound.

21. *sicut*: EV LV AV as: P riȝt as; *regnavit*: EV LV P  
 regnede: AV hath reigned; *in*: EV LV P into: AV unto;  
*et*: EV and: LV P om.: AV even; *regnet*: EV LV regne: P  
 schulde regne: AV might reign; *per*: EV LV bi: P AV  
 through; *justitiam*: EV LV AV righteousness: P riȝtful-  
 ness; *in*: EV LV P into: AV unto; *aeternam*: EV LV P  
 euerlastynge: AV eternal.

6. 1. *ergo*: EV LV therfor: P AV then; *dicemus*: EV LV  
 AV shall say: P schulde seye; *permanebimus*: EV LV P  
 schulen dwelle: AV shall continue; P ins. ȝet stille; *abundet*:  
 EV LV P be plenteuouse: AV may abound.

2. *absit*: EV ferr be it: LV P AV God forbid;  
*enim*: EV sothli: LV P for: AV om.; *adhuc*: EV LV ȝit:  
 P ȝit stille: AV any longer; *vivemus*: EV LV AV shall  
 live: P schulde dwelle; *in illo*: EV LV AV therein: P in  
 sunne.

3. *an*: EV LV P whether: AV om.; *ignoratis*: EV  
 vñknownen: LV P AV know not; *quia*: EV for: LV P AV  
 that; *quicumque*: EV LV whiche euer we: P whuche of ous:  
 AV so many of us as; *baptizati sumus*: EV ben baptysid,  
 or cristenend: LV P AV were baptized; *in* (twice): EV LV  
 P in: AV into.

4. *conseptuti sumus*: EV LV P ben togidere biried:  
 AV are buried; *enim*: EV sothli: LV P for: AV therefore;  
*per*: EV LV AV by: P þorowȝ; *baptismum*: EV cristendom:  
 LV P AV baptism; *quomodo*: EV LV as: P riȝt as: AV  
 like as; *surrexit*: EV roos: LV aroos: P aros up: AV was

raised up; *mortuis*: EV deede spiritis: LV deth: P dep to lyf: AV the dead; *per*: EV LV AV by: P porowz; *gloriam*: EV LV AV glory: P blysse; P ins. his; *ita*: EV LV so: P rist so: AV even so; *et*: EV and: LV P om.: AV also; *novitate*: EV LV AV newness: P newe manere; *vitæ*: EV LV AV life: P lyfyng; *ambulemus*: EV LV P walke we: AV should walk.

5. *enim*: EV forsoth: LV AV for: P and; *complantati*: EV LV plauntid togidere: P beþ yplaunted togeder: AV have been planted together; *facti sumus*: EV LV ben maad: P & imad: AV om.; *similitudini*: EV LV P to the licsesse: AV in the likeness; *simul et*: EV also and: LV AV also: P also togeder; LV ins. of the licsesse; P AV ins. in the likeness; *resurrectionis*: EV LV risyng azen: P rysyng azeyn from dep to lyf: AV resurrection. S., p. 97 ȝif we beoð i-imped to þe iliknesse of Godes deaðe, we schulen beon i-imped to þe iliknesse of his ariste.

6. *hoc*: EV om.: LV P this thing: AV this; *scientes*: EV LV witynge: P AV knowing; *simul*: EV LV togidere: P om.: AV with him; *destruatur*: EV LV P be distruyed: AV might be destroyed; *ultra non*: EV LV no more: P her-aftur . . ne . . noȝt: AV henceforth . . not; *serviamus*: EV LV P serue: AV should serve; *peccato*: EV LV P to synne: AV sin.

7. *enim*: EV sothli: LV P AV for; *mortuus est*: EV is deed to synne: LV AV is dead: P dyed; *justificatus est*: EV LV P is iustified: AV is freed.

8. *autem*: EV forsoth: LV P and: AV now; EV LV ins. togidere.

9. *scientes*: EV LV witinge: P AV knowing; *quod*: EV LV for: P AV that; *resurgens*: EV LV rysyng azen: P þat aros up: AV being raised; *mortuus*: EV deede spiritis: LV deth: P dep to lyf: AV the dead; *jam*: EV LV P now: AV om.; *non*: EV LV not: P ne . . noȝt: AV no more; *illi*: EV to him: LV on hym: P upon hym: AV over him; *ultra non*: EV LV AV no more: P ne . . neuere herafter; *dominabitur*: EV schal lordschipe: LV P schal haue lord-schipe: AV hath dominion.

10. *quod*: EV he that: LV P that: AV in that; *enim*: EV forsoth: LV P AV for; *mortuus est* (twice): EV is deed: LV was deed: P AV died; *quod*: EV he that: LV P that: AV in that; *autem*: EV sothli: LV P AV but.

11. *ita*: EV LV P so: AV likewise; *et*: EV P and: LV AV om.; *existimate*: EV LV deme: P trowe: AV reckon; *vos*: EV ȝou: LV P AV yourselves; *mortuos esse*: EV for to be deed: LV AV to be dead: P that ȝe been dede; *viventes*: EV LV P lyuynge: AV alive; *autem*: EV forsoth: LV AV but: P &; *in*: EV LV P in: AV through. S., p. 22 . . . pet ich to þe world beo dead and euer liuie to pe.

12. P ins. & . . . pere; *regnet*: EV LV P regne: AV let reign; *mortal*: EV LV P deedli: AV mortal; *obediatis*: EV LV obeische: P ben boxum: AV should obey; AV ins. it; *concupiscentiis*: EV LV P couceityngis: AV lusts; *eius*: EV LV P his: AV thereof.

13. *sed*: EV but: LV AV om.: P &; *neque*: EV LV AV neither: P ne . . noȝt; *exhibeatis*: EV LV P ȝyue: AV yield; *arma*: EV LV P armuris: AV as instruments; *iniquitatis*: EV LV P wickidnesse: AV unrighteousness; *exhibit*: EV LV P ȝyue: AV yield; *mortuis*: EV LV P of deed men: AV from the dead; *viventes*: EV lyuynge: LV thei that lyuen: P lyuynge men: AV those that are alive; *arma*: EV LV P armuris: AV as instruments; *justitiae*: EV LV AV righteousness: P rigffulness.

14. *enim*: EV forsothe: LV P AV for; *vobis*: EV to ȝou: LV on ȝou: P in ȝou: AV over you; *dominabitur*: EV schal lordschipe: LV P schal haue lordschipe: AV shall have dominion; P ins. heraftur; *non*: EV LV AV not: P ne . . noȝt; *enim*: EV sothli: LV P AV for.

15. *ergo*: EV LV therfor: P AV then; *peccabimus*: EV AV shall sin: LV P schulen do synne; *quoniam*: EV LV P for: AV because; *absit*: EV ferr be it: LV P AV God forbid.

16. P ins. wheper; *nescitis*: EV LV witen not: P ne knoweþ noȝt: AV know not; *cui*: EV LV AV to whom: P to hym þat; *exhibetis*: EV LV P ȝyuen: AV yield; *vos*:

EV LV *ȝou* : P AV yourselves ; P ins. to ben ; *ad obediendum* : EV for to obeische : LV to obeie to : P to ben buxum to hym : AV to obey ; *ejus* : EV LV of that thing : P AV his ; *cui* : EV LV which : P AV whom ; *obeditis* : EV LV han obeschid ; P beþ boxum : AV obey ; *sive..sive* : EV either .. othir : LV ether .. ether : P wheper .. oper : AV whether .. or ; *obeditionis* : EV LV AV obedience : P boxumnesse ; *justitiam* : EV LV AV righteousness : P riȝtfulnessse.

17. *gratias Deo* : EV I do thankyngis to God : LV P Y thanke God : AV God be thanked ; *autem* : EV sothli : LV AV but : P & ; *fuistis* : EV LV AV were : P habbeþ yben ; *autem* : EV forsoth : LV AV but : P but nowþe ; *ex* : EV LV P of : AV from ; *in* : EV LV P into : AV om. ; *doctrina* : EV LV P techyng : AV doctrine ; *in quam* : EV LV in which : P þat : AV which ; *traditi estis* : EV LV ȝe ben bitakun : P ȝe beþ now ytake to : AV was delivered you.

18. *liberati* : EV LV delyuered : P fre : AV being made free ; *autem* : EV forsoth : LV P and : AV then ; *a* : EV LV AV from : P of ; P ins. & ; *facti estis* : EV LV P ben maad : AV became ; *justitia* : EV LV AV righteousness : P riȝtfulnessse.

19. *humanum* : EV mannis thing : LV that thing that is of man : P þing þat parteyneþ to man : AV after the manner of men ; *propter* : EV LV P for : AV because of ; *infirmitatem* : EV infirmite, or vnstabilnesse : LV vnstidefastnesse : P AV infirmity ; *sicut* : EV LV AV as : P riȝt as ; *enim* : EV sothli : LV but : P AV for ; *exhibuistis* : EV LV P han ȝouun : AV have yielded ; *seruire* : EV P for to serue : LV to serue : AV servants ; *iniquitati* : EV wickidnesse : LV P to wickidnesse : AV to iniquity ; *ad* : EV to : LV P into : AV unto ; *iniquitatem* : EV LV wickidnesse : P sunne : AV iniquity ; *ita* : EV LV P so : AV even so ; *exhibete* : AV LV P ȝyue : AV yield ; *seruire* : EV P for to serue : LV to serue : AV servants ; *justitia* : EV LV AV riȝtwisnesse : P riȝtfulnessse. S., p. 37 Also ge hauen giwer lichame don to hersumiende fulle lustes and unriht, also doð giwer lichame heðenforð to hersumiende clennesse, and riȝtwisnesse, and holinesse.

20. *enim*: EV forsothe: LV P AV for; *justitiae*: EV of *riȝtwisnesse*: LV P of *riȝtfulnesse*: AV from righteousness.

21. *ergo*: EV LV therfor: P AV om.; *illis*: EV LV AV those things: P *pilke binges*; *in quibus*: EV LV in which: P in *þe whuche binges*: AV whereof; *erubescitis*: EV LV schamen: P AV are ashamed; *nam*: EV now therfore: LV P AV for; *illorum*: EV LV P hem: AV those things.

22. *vero*: EV forsoth: LV P AV but; *liberati*: EV LV delyuered: P fre: AV being made free; *a*: EV LV AV from: P of; *autem*: EV sotheli: LV P AV and; *facti*: EV LV maad: P *beþ ymaad*: AV become; *in*: EV LV into: P om.: AV unto; *vero*: EV forsoth: LV P AV and; P ins. perof.

23. *stipendia*: EV hyris: LV AV wages: P mede; LV P AV ins. is (twice); *enim*: EV treuli: LV P AV for; *gratia*: EV LV P grace: AV gift; *eterna*: EV LV P euerlastynge: AV eternal; *in*: EV LV P in: AV through.

7. I. *an*: EV LV P whether: AV om.; *ignoratis*: EV vnknownen: LV AV know not: P ne knoweþ noȝt; *scientibus*: EV men witinge: LV men that knownen: P *pilke þat knoweþ*: AV them that know; *enim*: EV forsoth: LV P AV for; *quia*: EV LV P for: AV how that; *in*: EV LV in: P on: AV over; *homine*: EV LV AV man: P hym; *dominatur*: EV LV P hath lordschipe: AV hath dominion; *quanto tempore*: EV hou longe tyme: LV as long tyme as: P AV as long as; *vivit*: EV LV it lyueth: P a man lyfep: AV he liveth.

2. *nam*: EV forwhi: LV P AV for; *qua*: EV LV that . . that: P *þat*: AV which; *sub viro est*: EV LV is vndur an hosebonde: P is vnder here housbonde: AV hath an husband; *vivente viro*: EV lyuynge the hosebonde: LV while the hosebonde lyueth: P whyles þat hure housbonde lyfep: AV to her husband so long as he liveth; *legi*: EV LV P to the lawe: AV by the law; *autem*: EV sothli: LV P AV but; *mortuus fuerit*: EV P AV be dead: LV is deed; *soluta est*: EV is delyuered, or vnbounden: LV P is delyuered: AV is loosed; *viri*: EV the man: LV the hosebonde: P AV her husband.

3. *igitur*: EV LV therfor: P banne: AV so then; *vivente viro*: EV lyuynge the man: LV while the hosebonde lyueth: P AV while her husband liveth; *vocabitur*: EV LV P schal be clepid: AV shall be called; *adultera*: EV LV auoutresse: P spousebrekere: AV adulteress; *fuerit*: EV schal be: LV P be: AV be married; *cum*: EV LV P with: AV to; *autem*: EV forsothe: LV P AV but; *mortuus fuerit*: EV P AV be dead: LV is deed; *liberata est*: EV LV P is delyuered: AV is free; *viri*: EV the man: LV the hosebonde: P hure housbonde: AV that; *ut*: EV LV P that: AV so that; *non*: EV LV not: P ne . . noȝt: AV no; *sit*: EV LV be: P be ycleped: AV is; *adultera*: EV LV auoutresse: P spousebrekere: AV adulteress; *si*: EV LV if: P AV though; *fuerit*: EV schal be: LV P be: AV be married; *cum*: EV LV P with: AV to.

4. *itaque*: EV treuli: LV P and so: AV wherefore; *et*: EV and: LV P om.: AV also; *mortificati estis*: EV LV P ben maad deed: AV are become dead; *per*: EV thorwȝ: LV P AV by; *sitis*: EV LV P ben: AV should be married; *alterius*: EV anotheris: LV P of another: AV to another; *qui*: EV LV P that: AV even to him who; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *resurrexit*: EV LV roos azen: P ros up: AV is raised; *fructificemus*: EV we bere fruit: LV ȝe bere fruyt: P ȝe schulden make fruyt: AV we should bring forth fruit.

5. *enim*: EV forsothe: LV P AV for; *passiones*: EV LV P passiouns: AV motions; *qua*: EV LV P that: AV which; *per*: EV LV AV by: P poroȝ; *operabantur*: EV LV P wrouȝten: AV did work; *ut fructificarent*: EV that thei schulden bere fruyt: LV to bere fruyt: P þat we schulden make oure fruyt: AV to bring forth fruit.

6. *autem*: EV forsothe: LV P AV but; *soluti sumus*: EV LV P ben vnbouneden: AV are delivered; *mortis*: EV LV P deth: AV that being dead; *in qua*: EV LV in which: P ir whom: AV wherein; *ita*: EV LV P so: AV om.; *serviamus*: EV LV P seruen: AV should serve.

7. *ergo*: EV LV therfor: P AV then; *absit*: EV fer be it: LV P AV God forbid; *sed*: EV LV P but: AV nay;

*non*: EV LV AV not: P no; *cognovi*: EV LV P knewe: AV had known; *nisi*: EV no but: LV P AV but; *per*: EV LV AV by: P poroz; *nam*: EV forwhi: LV P AV for; *concupiscentiam*: EV LV coueitynge: P coueytise: AV lust; EV ins. for to be synne; LV ins. that . . was synne; *nesciebam*: EV LV wiste not: P knew noȝt: AV had not known; *nisi*: EV no but: LV but for: P bote for as muche as: AV except; *diceret*: EV LV P seide: AV had said; *non*: EV LV AV not: P ne . . not.

8. *autem*: EV forsothe: LV and: P & so: AV but; *accepta*: EV takun: LV thoruz . . takun: P in takyng: AV taking; *mandatum*: EV LV maundement: P AV commandment; P ins. of þe lawe; *operatum est*: EV LV P hath wrouȝt: AV wrought; *omnem*: EV LV al: P eferiche: AV all manner of; *concupiscentiam*: EV coueityng, or coueytise: LV P coueytise: AV concupiscence; *enim*: EV sothli: LV P AV for.

9. *autem*: EV forsothe: LV P and: AV for; *vivebam*: EV LV P lyuede: AV was alive; *aliquando*: EV LV P sumtyme: AV once; *cum*: EV LV AV when: P whanne þat; *venisset*: EV hadde comen: LV P was comun: AV came; *revixit*: EV LV P lyuede azen: AV revived.

10. *autem*: EV sothli: LV P but: AV and; *mortuus sum*: EV am deed: LV P was deed: AV died; *et*: EV LV AV and: P & so; *inventum est mihi*: EV is founden to me: LV was foundun to me: P om.: AV I found; *quod*: EV LV P that: AV which; *erat*: EV LV was: P was yfounde: AV was ordeyned; *hoc*: EV this thing: LV this: P it: AV om.; *esse*: EV for to be: LV AV to be: P was.

11. *nam*: EV forwhi: LV P AV for; *accepta*: EV takun: LV thorouȝ . . takun: P in takyng: AV taking; *per*: EV LV AV by: P porowȝ; *seduxit*: EV LV AV deceived: P bygyled; *per illud*: EV AV by it: LV bi that: P poroȝ it.

12. *itaque*: EV P and so: LV therfor: AV wherefore; *quidem*: EV sotheli: LV AV om.: P ȝit; LV P AV ins. is; LV ins. is; *justum*: EV LV AV just: P riȝtful.

13. P ins. what panne; *quod*: EV that that: LV P

that thing that : AV that which ; *est* : EV LV AV is : P was ; *factum est* : EV LV is maad : P AV was made ; *absit* : EV fer be it : LV P AV God forbid ; *apparet* : EV appere, or be knownen : LV P seme : AV might appear ; *per* : EV LV P thorouȝ : AV by ; *bonum* : EV LV good thing : P þat þing þat was good : AV that which is good ; *operatum est* : EV LV P wrouȝt : AV working ; *mihi* : EV LV P to me : AV in me ; *fiat peccans peccatum* : EV ther be maad synne synnynge : LV me synne : P sunne be ymade sunge : AV sin might become sinful ; *supra modum* : EV ouer manere, or mesure : LV ouer maner : P aboue maner : AV exceeding ; *per* : EV AV by : LV P thorouȝ.

14. *scimus* : EV LV witen : P AV know ; *enim* : EV sothli : LV P and : AV for ; *quia* : EV for : LV P AV that ; *spiritualis* : EV spiritual, or goostli : LV P AV spiritual ; *autem* : EV forsoth : LV AV but : P & ; *carnalis* : EV LV P fleischli : AV carnal : P om. am. ins. &.

15. *quod* : EV LV that that : P þat þing þat : AV that which ; *enim* : EV sothli : LV P AV for ; *operor* : EV LV P worche : AV do ; *non* (twice) : EV LV AV not : P ne .. noȝt ; *intelligo* : EV LV P vndurstonde : AV allow ; *enim* : EV sothly : LV P AV for ; *quod* : EV LV P that : AV what ; *volo* : EV LV wole : P haue wille to : AV would ; *bonum* : EV LV good thing : P þat þing þat is good & : AV om. ; *hoc* : EV LV om. : P AV that ; *quod* : EV LV P that : AV what ; *odi* : EV LV AV hate : P haue yhated ; *malum* : EV LV thilke yuel thing : P þat þing þat is yfel & : AV om. ; *illud* : EV LV om. : P AV that.

16. *autem* : EV forsoth : LV P and : AV then ; *quod* : EV LV P that : AV which ; *nolo* : EV LV wole not : P wole noȝt do : AV would not ; *illud* : EV LV P that thing : AV that ; *consentio* : EV LV AV consent : P assente ; *quoniam* : EV for : LV P AV that.

17. *autem* : EV sothly : LV P but : AV then ; AV ins. it is ; *jam non* : EV LV not now : P ne .. noȝt : AV no more ; *operor* : EV LV P worche : AV that do ; *illud* : EV om. : LV P AV it ; EV ins. that.

18. *scio* : EV LV wot : P wot wel : AV know ; *enim* : EV sothli : LV but and : P AV for ; *quia* : EV for : LV P AV

that; *non*: EV LV AV no : P noȝt ; P ins. it ; *hoc est*: EV LV AV that is : P þat is to seye ; *bonum*: EV LV good : P þat þing þat is good : AV good thing ; *nam*: EV forwhi : LV AV for : P & so ; *velle*: EV LV P wille : AV to will ; *adjacet*: EV LV lieth : P falleþ : AV is present ; *mihi*: EV LV P to me : AV with me ; *perficere*: EV for to performe : LV P AV to perform ; *autem*: EV trewli : LV P AV but ; AV ins. how ; *bonum*: EV LV good thing : P þat þing þat is good : AV that which is good ; *non*: EV LV AV not : P ne . . noȝt. S., p. 97 No god in us nis of us.

19. *non*: EV LV AV not : P ne . . noȝt ; *enim*: EV forsothe : LV P AV for ; *volo*: EV LV wole : P AV would ; *bonum*: EV LV thilke good thing : P þat good : AV the good ; *quod*: EV LV P that : AV which ; *nolo*: EV LV wole not : P nolde noȝt : AV would not ; *malum*: EV LV thilke yuel thing : P þat efel : AV the evil ; *hoc*: EV LV om. : P AV that.

20. *autem*: EV sothli : LV P and : AV now ; *quod*: EV LV P that : AV om. ; *nolo*: EV LV wole not : P nole noȝt : AV would not ; *illud*: EV P that thing : LV that yuel thing : AV that ; *jam non*: EV LV not : P ne . . noȝt : AV no more ; AV ins. that ; *operor*: EV LV P worche : AV do ; *illud*: EV LV AV it : P þat.

21. *igitur*: EV LV therfor : P & þefore : AV then ; *volenti mihi*: EV LV to me willynge : P to me þat wol : AV when I would ; *facere*: EV for to do : LV to do : P AV do ; *bonum*: EV LV good thing : P AV good ; *quoniam*: EV LV P for : AV that ; *mihi*: EV LV P to me : AV with me ; *malum*: EV LV yuel thing : P AV evil ; *adjacet*: EV lieth to : LV lieth : P falleþ : AV is present ; EV ins. therfore the lawe is good to me willinge.

22. *condelector*: EV LV delite togidere : P haue delyt : AV delight ; *enim*: EV forsoth : LV AV for : P & ; *legi*: EV LV P to the lawe : AV in the law ; *Dei*: EV LV AV God : P good ; *secundum*: EV vp : LV P AV after ; *interiorem*: EV LV ynnere : P myn inward : AV inward.

23. *autem*: EV sothly : LV P AV but ; *repugnantem*: EV LV aȝenfȝtynge : P þat aȝeynstondeþ : AV warring against ; *legi*: EV to the lawe : LV P AV the lawe ; *mentis*:

EV LV soule: P þoȝt: AV mind; *captivantem*: EV LV makyng caitif: P makeþ ytake: AV bringing into captivity; *in*: EV LV P in: AV to; *qua*: EV LV P that: AV which. C. I. 44 . . ðæt hē gesāwe ðōerne gewunan qnd ðōerne willan on his limum, qnd sē wāre feohtende wið ðæm willan his mōdes, qnd hine gehæftne lǣdde on synne gewunan; C. I. 73 Ic gesēo ðōere æ in minum leomum wið- feohtende þāre æ mines moodes, qnd gehæftende mec is lǣdende in synne æ, sōo is in minum leomum.

24. *infelix*: EV woeful: LV P vnceli: AV wretched; LV ins. am; P ins. pat am; AV ins. O . . that am.; *mortis*: EV LV synne: P AV death.

25. EV ins. forsothe; *gratia*: EV LV P grace: AV I thank; *per*: EV LV bi: P AV through; *igitur*: EV LV therfor: P & perfore: AV so then; *mente*: EV by resoun of the soule: LV bi the soule: P in my pouȝt: AV with the mind; *legi*: EV LV P to the law: AV the law; *carne*: EV LV bi fleisch: P in my flesche: AV with the flesh; *legi*: EV LV P to law: AV law.

8. I. *nihil*: EV LV P no thing: AV no; *damnationis*: EV LV P of dampnacion: AV condemnation; *is*: EV LV AV them: P þese; *qui*: EV LV P that: AV which; *qui*: EV LV. which: P pat: AV who; *ambulant*: EV LV wandren: P AV walk; AV ins. but after the Spirit.

2. *lex*: EV om.: LV P AV law; *enim*: EV forsoth: LV P AV for; *spiritus*: EV spirit: LV P AV of the spirit; *liberavit*: EV LV P hath delyuered: AV hath made me free.

3. *nam*: EV forwhi: LV P AV for; *quod*: EV LV P that that: AV what; *impossibile erat legi*: EV LV P was vnpossible to the lawe: AV the law could not do; *quo*: EV LV what thing: P þe whuche þing: AV that; *infirmabatur*: EV it was syk, or freel: LV it was syk: P man was ymaad sek: AV it was weak; *per*: EV LV bi: P AV through; *suum*: EV LV P his: AV his own; *mittens*: EV AV sending: LV sente: P sende; *in*: EV LV into: P AV in; *peccati*: EV LV P of synne: AV sinful; *et*: EV om.: LV P AV and; *de*:

EV LV P of: AV for; *damnavit*: EV LV P dampnede: AV condemned.

4. *justificatio*: EV LV P iustefiynge: AV righteousness; *impleretur*: EV LV P were fulfillid: AV might be fulfilled; *qui*: EV LV P that: AV who; *ambulamus*: EV wandren: LV goen: P AV walk.

5. *enim*: EV forsoth: LV P AV for; *que*: EV LV tho thingis that: P pilke pinges pat: AV the things; *sunt*: EV LV ben: P beþ: AV om.; *sapiunt*: EV LV saueren: P pilke safereþ: AV do mind; *que*: EV LV tho thingis that: P pilke pinges pat: AV the things; *sunt*: EV LV ben: P beþ: AV om.; *sentiunt*: EV LV feelen: P pilke feleþ: AV om.

6. *nam*: EV forwhi: LV P AV for; *prudentia carnis*: EV LV prudence of fleisch: P wisdom of flesch: AV to be carnally minded; *prudentia spiritus*: EV LV prudence of spirit: P wisdom of spiryt: AV to be spiritually minded; LV P AV ins. is.

7. *quoniam*: EV LV P for: AV because; *sapientia carnis*: EV LV P wisdom of fleisch: AV carnal mind; *inimica*: EV LV P enemye: AV enmity; *Deo*: EV LV P to God: AV against God; *legi*: EV LV AV to law: P lawe; *enim*: EV forsoth: LV P AV for; *non*: EV LV AV not: P ne .. noȝt; *nec*: EV LV AV neither: P ne .. not; *enim*: EV soothly: LV for: P om.: AV indeed; *potest*: EV LV may: P may ben soget: AV can be.

8. *autem*: EV forsoth: LV P and: AV so then; *Deo*: EV LV to God: P AV God; *non*: EV LV AV not: P ne .. not; *possunt*: EV LV moun: P pilke mowe: AV can.

9. *autem*: EV sothli: LV AV but: P &; *non*: EV LV AV not: P ne .. noȝt; *tamen*: EV LV netheless: P þat: AV so be that; *si quis*: EV LV if ony: P who þat: AV if any man; *autem*: EV forsoth: LV but: P &: AV now; *hic*: EV LV this: P AV he; *non*: EV LV not: P ne .. noȝt: AV none; *eius*: EV LV his: P of hym: AV of his. C. I. 240 Witoldice, sē ðe Cristes Gāst on him næfð, nis sē his.

10. *autem*: EV forsoth: LV for: P AV and; P ins. that; *est*: EV LV P is: AV be; *quidem*: EV sothli: LV AV om.: P panne; *propter*: EV LV P for: AV because of; *vivit*:

EV LV P lyueth: AV is life; *propter*: EV LV P for: AV because of; *justificationem*: EV LV iustefiying: P iustificacioun: AV righteousness.

11. *quod*: EV for: LV P and: AV but; *suscitavit*: EV LV reiside: P arered: AV raised up; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *suscitavit*: EV LV reiside: P arered: AV raised up; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *et*: EV and: LV AV also: P om.; *mortalia*: EV LV P deedli: AV mortal; *propter*: EV LV P for: AV by; *inhabitantem*: EV dwellinge: LV P AV that dwelleth; *eius*: EV LV of hym: P AV his.

12. P ins. &; *ut vivamus*: EV LV P that we lyuen: AV to live.

13. *enim*: EV forsoth: LV P AV for; *vixeritis*: EV schulen lyue: LV P AV live; *autem*: EV forsoth: LV P AV but; *spiritu*: EV LV bi the spirit: P AV through the spirit; *facta*: EV LV AV deeds: P werkes; *carnis*: EV LV P fleisch: AV body; *mortificaveritis*: EV schulen sle: LV P sleen: AV do mortify.

14. *quicumque*: EV LV P whoeuere: AV as many as; *enim*: EV sothli: LV P AV for; *spiritu*: EV LV AV by the spirit: P porowȝ þe spiryt; *aguntur*: EV LV AV are led: P beþ ymaad; *ii*: EV LV thes: P AV they; *filii*: EV LV AV sons: P chyldren; *Dei*: EV LV AV of God: P Godes.

15. *non*: EV LV AV not: P ne . . noȝt; *enim*: EV forsothe: LV P AV for; *acepistis*: EV LV han take: P hafep vnderfongen: AV have received; *servitutis*: EV LV seruage: P praldom: AV bondage; *iterum*: EV LV P eftsoone: AV again; *in*: EV LV P in: AV to; *timore*: EV LV P drede: AV fear; *acepistis*: EV LV han taken: P haueþ vnderfongen: AV have received; *adoptionis*: EV LV AV adoption: P bygetynge; *filiorum*: EV of sones, that is, to be sones of God by grace: LV of sones: P of children: AV om.; *in quo*: EV P in which spirit: LV in which: AV whereby; *Abba (Pater)*: EV LV AV Abba, father: P to God our Fadur. C. I. 44 Ne underfengon gē nō ðone gāst æt ðām fulluhete tō ðēowianne for ege, ac gē hiene underfengon tō ðām ðæt

gē Gode geāgnudu bearн bēon scylen, forðy wē clipiað tō Gode, qnd cweðað: Fæder, Fæder; C. 2. 101 Gē onfēngon bearna gewiscinge gäst, on þām wē clypiað: Abba, þæt is Fæder.

16. *ipse*: EV LV ilke: P þat: AV itself; *enim*: EV forsoth: LV and: P for: AV om.; *testimonium*: EV LV witnessyng: P AV witness; *reddet*: EV LV ȝeldith: P ȝefep: AV beareth; *spiritui*: EV LV P to spirit: AV with spirit; *fili*: EV LV sones: P AV children; *Dei*: EV LV AV of God: P Godes.

17. *autem*: EV forsoth: LV om.: P AV and; P ins. we beþ; *fili*: EV LV sones: P AV children; *et*: EV LV P and: AV then; *quidem*: EV sothli: LV and: P AV om.; P ins. we beþ; *coheredes*: EV euene eyris: LV eiris togidere: P eyres: AV joint heirs; *autem*: EV trewli: LV P AV and; *tamen*: EV LV netheles: P it is so þat: AV so be that; *compatimur*: EV LV suffren togidere: AV suffer with him; *et*: EV and: LV AV also: P om.; *conglorificemur*: EV LV P ben glorified togidere: AV may be glorified together.

18. *existimo*: EV LV deme: P trowe: AV reckon; *enim*: EV trewli: LV P and: AV for; *non*: EV LV AV not: P ne . . noȝt; *condigne*: EV euene worthi: LV P AV worthy; *passiones*: EV LV passiouns: P AV sufferings; *hujus*: EV LV P this: AV this present; *ad*: EV LV P to: AV to be compared with; *futuram*: EV LV to comynge: P heraftur: AV om.; *gloriam*: EV LV AV glory: P blisse; *qua*: EV LV P that: AV which; *revelabitur*: EV LV P schal be schewid: AV shall be revealed. C. 1. 240 Ne sind nā tō wiðmetenne ðā prōwunga þyssere tide ðām tōweardan wuldre pe bið on ūs geswutelod; C. 2. 124 Ic wēne sōðlice þæt ne synd nā emlice þissere tide prōwunge þām tōweardum wuldre pe bið geswutelod on ūs sylfum.

19. *nam*: EV forwhi: LV P AV for; *expectatio*: EV LV P abidyng: AV earnest expectation; *creatüræ*: EV creature, that is, man: LV P AV creature; *revelationem*: EV LV P schewyng: AV manifestation; *filiorum*: EV LV AV sons: P children; *Dei*: EV LV AV of God: P Goddis; *expectat*: EV LV P abidith: AV waiteth for.

20. *enim*: EV sothli: LV but: P AV for; P ins. eferich; *subjecta est*: EV LV P is suget: AV was made subject; *volens*: EV LV willynge: P wilfillyche: AV willingly; *propter*: EV LV P for: AV by reason of; *qui*: EV LV P that: AV who; *subjecit*: EV sugetide, or made suget: LV mad suget: P hap ymaad soget: AV hath subjected; *eam*: EV LV it: P hure: AV the same.

21. *quia*: EV LV P for: AV because; *et*: EV and: LV P om.: AV also; *ipsa*: EV LV ilke: P pat: AV itself; *servitute*: EV LV seruage: P praldom: AV bondage; *liberatem*: EV LV AV liberty: P fredom; *gloriae*: EV LV glory: P blisse: AV glorious; *filiorum*: EV LV sones: P AV children; *Dei*: EV LV AV of God: P Godes.

22. *scimus*: EV LV witen: P AV know; *enim*: EV sothli: LV P and: AV for; *omnis*: EV LV ech: P eferich: AV whole; *creatura*: EV LV P creature: AV creation; *ingemiscit*: EV insorwith: LV sorewith: P makeþ waymentacyoun: AV groaneth; *parturit*: EV childith, or worchith with angwis: LV traelith with peyne: P om.: AV travailleth in pain; *usque*: EV LV til: P sit: AV until; *adhuc*: EV LV sit: P nowpe: AV now.

23. *autem*: EV forsoth: LV AV and: P om.; *illa*: EV LV it: P heo: AV they; *et*: EV and: LV P AV also; *nos ipsi*: EV LV we silf: P we: AV ourselves; *habentes*: EV hauynge: LV that han: P pat habbeþ: AV which have; *et*: EV LV and: P om.: AV even; *ipsi*: EV LV we vssilf: P we: AV we ourselves; *nos*: EV LV vs: P ousself: AV ourselves; *gemimus*: EV LV sorewen: P makeþ waymentacioun: AV groan; *adoptionem*: EV LV AV adoption: P bygetyng; *filiorum Dei*: EV LV Goddis sonys: P Godes children: AV om.; EV ins. that is, with greet mornynge desyren the staat of Goddis sones bi grace; *expectantes*: EV LV P abidynge: AV waiting for: P ins. &; AV ins. to wit; *redemptionem*: EV LV azenbiyng: P for buggyng: AV redemption.

24. *spe*: EV LV AV by hope: P þorow hope; *enim*: EV sothli: LV but: P &: AV for; *salvi facti sumus*: EV LV ben maad saaf: P AV are saved; *autem*: EV forsoth: LV P for: AV but; *non*: EV LV AV not: P ne . . non; *nam*: EV

forwhi: LV P AV for; *quod*: EV LV P that thing that: AV what; *quis*: EV P AV a man: LV who; *quid*: EV what: LV P om.: AV why; *sperat*: EV LV P hopith: AV doth hope for; P ins. ne . . nost.

25. *autem*: EV forsoth: LV P and: AV but; *quod*: EV LV that thing that: P þing þat: AV that; *speramus*: EV LV P hopen: AV hope for; *per*: EV LV bi: P þoroȝ: AV with; *expectamus*: EV LV P abiden: AV do wait for; P ins. þat pyng: AV ins. then . . it.

26. *similiter autem et*: EV LV P and also: AV likewise also; *infirmitatem*: EV infirmyte, or vnstedefastnesse: LV P infirmyte: AV infirmities; *nam*: EV forwhi: LV P AV for; *quid oremus*: EV LV what we schulen preie: P preyen: AV what we should pray for; *oportet*: EV LV P it bihueth: AV we ought; *nescimus*: EV LV witen not: P ne koneþ nost: AV know not; *ipse*: EV LV ilke: P om.: AV itself; *postulat*: EV LV axith: P preyep: AV maketh intercession; *gemitibus*: EV LV with sorewyngis: P þoroȝ sykynges: AV with groanings; *inenarrabilibus*: EV LV that moun not be told out: P þat move noȝt ben ytold: AV which cannot be uttered.

27. *autem*: EV forsothe: LV for: P AV and; *scrutatur*: EV LV sekith: P AV searcheth; *scit*: EV LV woot: P AV knoweth; *desideret*: EV LV P desirith: AV is the mind of; *quia*: EV LV for: P that: AV because; *secundum Deum*: EV aftir God, that is, at Goddis wille: LV bi God: P þoroȝ God: AV according to the will of God; *postulat*: EV LV axith: P preyep: AV maketh intercession; *sanctis*: EV LV hooli men: P AV saints.

28. *scimus*: EV LV witen: P AV know; *autem*: EV forsoth: LV P AV and; *quoniam*: EV for: LV P AV that; *diligentibus*: EV men louynge: LV men that louen: P þilke þat lofeþ: AV them that love; *in*: EV LV P into: AV for; *bonum*: EV good thing: LV P AV good; *iis*: EV LV AV them: P þilke; *qui*: EV LV P that: AV who; *secundum*: EV LV P aftir: AV according to; AV ins. his; *vocati sunt*: EV LV P ben clepid: AV are the called; *sancti*: EV LV seyntis: P holy men: AV om.

29. *nam*: EV forwhy: LV P AV for; EV ins. and; *quos*: EV AV whom: LV thilke that: P þilke; *præscivit*: EV wiste bifore: LV P knewe bifor: AV did foreknow; *et*: EV P and: LV om.: AV also; *prædestinavit*: EV ordeyned by grace: LV bifor ordene bi grace: P ordeyned byfore: AV did predestinate; *conformes fieri*: EV for to be maad lychi: LV to be maad lijk: P AV to be conformed; *imaginis*: EV of the ymage: LV P AV to the image; *sit*: EV LV P be: AV might be; *primogenitus*: EV LV first bigetun: P furste bygete sone: AV first born; *in*: EV P in: LV AV among.

30. *quos*: EV AV whom: LV P thilke that; *autem*: EV sothely: LV P and: AV moreover; *prædestinavit*: EV LV bifore ordeyned to blis: P ordeyned byfore: AV did predestinate; *hos*: EV LV AV them: P þilke; *et*: EV and: LV P om.: AV also; *vocavit*: EV LV clepide: P haþ ycleped: AV called; *quos*: EV AV whom: LV whiche: P þilke þat; *vocavit*: EV LV P clepide: AV called; *hos*: EV LV AV them: P þilke; *et*: EV and: LV P om.: AV also; *justificavit*: EV LV AV justified: P haþ yiustyfyed; *quos*: EV AV whom: LV whiche: P þilke; *et*: EV sothli: LV P AV and; *justificavit*: EV LV AV justified: P yiustifyed; *illos*: EV LV AV them: P þilke; *et*: EV LV and: P om.: AV also; *glorificavit*: EV LV AV glorified: P haþ ymagnyfyed. C. i. 240 Ðā ðe hē forestihte, þā hē ēac clypode him tō; and ðā ðe hē him tō clypode, ðā hē gerihtwīsode: and þā þe hē gerihtwīsode, þā hē gemārsode.

31. *ergo*: EV therfore: LV P AV then; *dicemus*: EV LV AV shall say: P schulde seye; *ad hæc*: EV LV AV to these things: P om.; *pro*: EV LV AV for: P wiþ; LV ins. is; P ins. is . . is: AV ins. be . . can be.

32. *qui*: EV LV the which: P he: AV he that; *etiam*: EV LV also: P and: AV om.; *tradidit*: EV LV bitook: P ȝef: AV delivered up; *non*: EV LV AV not: P ne . . noȝt; *etiam*: EV LV AV also: P &; *nobis*: EV LV to vs: P AV us; *donabit*: EV LV ȝaf: P haþ yzeuen: AV shall freely give. C. i. 240 God Fæder ne sparode his āgenum Bearne, ac for ūs eallum hine tō dēaðe sealde; S., p. 22 God ne sparde na his aȝene berne, ac ȝef hine to cwale for us alle.

33. *P ins. & ; accusabit*: EV LV P schal accuse: AV shall lay anything to the charge of; *adversus*: EV LV P agens: AV om.; *electos*: EV chosene sones: LV chosun men: P hem þat bęþ ychosen: AV elect; *Dei*: EV LV P of God: AV God's; LV AV ins. it is.

34. *qui*: EV LV it that: P AV he that; *condemnet*: EV LV AV condemneth: P schal deme; LV AV ins. it is; *mortuus est*: EV is deed: LV was deed: P AV died; *immo*: EV LV yea: P om.: AV yea rather; *qui*: EV LV the which: P om.: AV that; *et*: EV and: LV AV om.: P & also; *resurrexit*: EV LV roos azen: P ros from dep to lyfe: AV is risen again; *qui*: EV LV the which: P & : AV who; *ad*: EV LV P on: AV even at; *dexteram*: EV LV riȝt half: P riȝtsyde: AV right hand; *qui*: EV LV the which: P & : AV who; *etiam*: EV LV and: P AV also; *interpellat*: EV LV P preieth: AV maketh intercession.

35. *ergo*: EV therfore: LV P then: AV om.; *separabit*: EV LV P schal departe; *charitate*: EV LV P charite: AV love; *Christi*: EV God: LV P AV Christ; *angustia*: EV LV P anguysch: AV distress; *fames*: EV LV P hunger: AV famine; *nuditas*: EV LV AV nakedness: P nakedschep; *an* (six times): EV LV AV or: P oper. S., p. 22, 225. See v. 39.

36. *quia*: EV LV for: P AV om.; *propter te*: EV LV P for thee: AV for thy sake; *mortificamur*: EV LV P ben slayn: AV are killed; *tota die*: EV LV P al dai: AV all the day long; P ins. & ; *estimati sumus*: EV LV ben gessid: P me weneþ: AV are accounted; *sicut*: EV LV AV as: P þat we ben; *occisionis*: EV to slauȝtir: LV of slauȝtir: P of sleynge: AV for the slaughter.

37. *sed*: EV LV P but: AV nay; *superamus*: EV LV P ouercomen: AV are more than conquerors; *propter*: EV LV P for: AV through. C. 2. 101 Wē oferswiðredon on þysum eallum, þurh þone þe ū lufode.

38. *certus*: EV LV P certeyn: AV persuaded; *enim*: sothli: LV but: P & : AV for; *quia*: EV for: LV P AV that; *principatus*: EV pryncipatis: LV principatus: P AV principalities; *virtutes*: EV virtutes: LV P vertues: AV powers;

EV ins. potestatis; *instantia*: EV LV present thingis: P þinges þat beþ nowþe: AV things present; *futura*: EV LV thingis to comynge: P þinges þat schulleþ ben heraftur: AV things to come; *fortitudo*: EV LV P strengthe: AV om.; *neque* (seven times): EV LV nethir: P ne: AV nor. S., p. 22, 225. See v. 39.

39. *neque* (three times): EV LV nethir: P ne: AV nor; *altitudo*: EV LV AV height: P hyzenesse; *profundum*: EV LV P depnesse: AV depth; *aia*: EV othir: LV P noon othir: AV any other; *poterit*: EV schal may: LV P may: AV shall be able; *separare*: EV LV P departe: AV to separate; *charitate*: EV LV P charite: AV love; *quæ*: EV LV P that: AV which. S., p. 22 Hwet mei tweamen us from Godd? . . . (Ih) am siker . . . (þat ne schal lif ne deð, ne wa, ne wanne) nowðer (to dealen us aut his luue); S., p. 225 Huo ssal ous to-dele uram Cristes loue? Tribulacion, oper zorge, and opre? Zyker byeþ, uor noþer dyeþ, ne lyf, and opre.

9. 1. *testimonium*: EV LV witnessyng: AV witness; *mihi*: EV LV to me: AV me; *perhibente*: EV AV bearing: LV berith; LV ins. for; AV ins. also.

2. *quoniam*: EV LV for: AV that; *mihi est*: EV LV is to me: AV I have; *cordi*: EV LV to herte: AV in heart.

3. *optabam*: EV LV desiride: AV could wish; *enim*: EV forsothe: LV AV for; *anathema esse*: EV for to be cursid, or departid: LV to be departid: AV that . . . were accursed; *qui sunt*: EV LV that ben: AV om.; *cognati*: EV LV cosyns: AV kinsmen; *secundum*: EV LV aftir: AV according to.

4. *qui*: EV LV that: AV who; *Israelitæ*: EV Israelytis, or of Israel: LV men of Israel: AV Israelites; *quorum*: EV LV whos: AV to whom; *est*: EV LV is: AV pertaineth; *filiorum*: EV LV sones: AV om.; *testamentum*: EV LV testament: AV covenants; AV ins. of God; *promissa*: EV LV biheestis: AV promises.

5. *quibus*: EV AV whom: LV which; *est*: EV om.: LV is: AV came; *secundum*: EV LV aftir: AV as concerning; *qui*: EV LV that: AV who; *super*: EV LV aboue: AV over; *omnia*: EV LV alle thingis: AV all; *in sæcula*: EV LV in-

to worldis: AV for ever. S., p. 97 Ure Louerd þet is eadi ouer alle.

6. *autem*: EV sothli: LV but: AV om.; *quod*: EV LV that: AV as though; *exciderit*: EV hath falle doun, or failide vnfulfillid: LV hath falle doun: AV hath taken none effect; *enim*: EV sothli: LV AV for; *qui*: EV LV that: AV which; *ii*: EV LV these: AV they; *Israelita*: EV Israelitis, or sones of Jacob: LV Israelitis: AV Israel.

7. *qui*: EV LV that: AV because they; *filii*: EV LV sonys: AV children; *vocabitur*: EV LV schal be clepid: AV shall be called; *tibi*: EV LV to thee: AV thy.

8. *id est*: EV LV that is to seye: AV that is; *qui*: EV LV that: AV they which; *filii*: EV LV sones: AV children; *hi*: EV LV thei: AV these; *filii*: EV LV sones: AV children; *qui*: EV LV thei that ben: AV om.; *filii*: EV LV sones: AV children; *sunt*: EV LV ben: AV om.; *promissionis*: EV LV biheeste: AV promise; *estimantur*: EV LV ben demed: AV are counted; *in*: EV LV in: AV for; EV ins. of biheeste.

9. *promissionis*: EV LV biheest: AV promise; *enim*: EV sothli: LV forwhi: AV for; *secundum*: EV vp: LV aftir: AV at; *veniam*: EV LV schal come: AV will come; *erit* *Sare*: EV LV schal be to Sare: AV Sarah shall have.

10. *autem*: EV forsoth: LV AV and; *illa*: EV LV sche: AV this; *et*: EV and: LV AV also; *ex uno concubitu habens*: EV of o liggyng-by hauynge: LV hadde of o liggyng-bi: AV when . . . had conceived by one; EV LV ins. twey sones; AV ins. even; *Isaac*: EV LV of Isaac: AV by Isaac.

11. *cum . . . nati fuissent*: EV LV whanne thei weren borun: AV the children being born; *enim*: EV sothli: LV and: AV for; *aut . . . aut*: EV ether . . . or: LV nether . . . ether: AV neither . . . or; *aliquid boni*: EV LV ony thing of good: AV any good; *egissent*: EV LV hadden don: AV having done; *secundum*: EV vp: LV bi: AV according to; *maneret*: EV LV schulde dwelle: AV might stand.

12. *vocante*: EV LV God clepynge: AV him that calleth; *dictum est*: EV is seid: LV AV was said; *ei*: EV LV to hym: AV unto her; *quia*: EV for: LV that: AV om.;

**major**: EV LV the more : AV the elder ; **serviet** : EV AV shall serve : LV schulde serue ; **minori** : EV to the lasse : LV the lesse : AV the younger.

13. *dilexi* : EV LV louede : AV have loved ; *autem* : EV forsothe : LV AV but ; *odio habui* : EV hadde in hate : LV hatide : AV have hated. C. i. 240 God lufode Iacob, and hatode Esau.

14. *ergo* : EV LV therfor : AV then ; *numquid* : EV LV whether : AV om. ; EV LV ins. be ; AV ins. is there ; *iniquitas* : EV LV wickidnesse : AV unrighteousness ; *apud* : EV LV anentis : AV with ; *absit* : EV fer be it : LV AV God forbid.

15. *enim* : EV forsothe : LV AV for ; *miserebor* : EV LV schal haue merci : AV will have mercy ; *cujus* : EV to whom : LV AV on whom ; *misereor* : EV schal haue mercy : LV haue merci : AV will have mercy ; *misericordiam* : EV LV merci : AV compassion ; *præstabο* : EV LV schal ȝyue : AV will have ; *cujus* : EV to whom : LV AV on whom ; *miserebor* : EV LV schal haue merci : AV will have compassion.

16. *igitur* : EV LV therfor : AV so then ; *volentis* : EV LV man willynge : AV him that willeth ; *neque* : EV LV nethir : AV nor ; *currentis* : EV LV rennyng : AV him that runneth ; *miserentis* : EV LV hauyng mercy : AV that sheweth mercy.

17. *enim* : EV forsothe : LV and : AV for ; *quia* : EV LV for : AV even ; *in* : EV into : LV to : AV for ; *hoc ipsum* : EV LV this thing : AV this same purpose ; *excitavi* : EV LV haue stirid : AV have raised up ; *ostendam* : EV LV schewe : AV might shew ; *virtutem* : EV LV vertu : AV power ; *annuntietur* : EV LV be told : AV might be declared ; *in* : EV LV in : AV throughout.

18. *cujus* : EV LV of whom : AV on whom ; *vult* : EV LV God wole : AV he will have mercy ; *indurat* : EV endurith, or hardeneth : LV endurith : AV hardeneth.

19. *dicis* : EV LV seist : AV wilt say ; *itaque* : EV and so : LV AV then ; *quid* : EV what thing : LV what : AV why ; *queritur* : EV LV is souȝt : AV doth he find fault ; *enim* : EV sothli : LV AV for ; *resistit* : EV LV withstondith : AV hath resisted.

20. *O*: EV Aa: LV AV O; AV ins. nay but; *qui*: EV the which: LV AV that; *respondeas*: EV LV answerist: AV repliest; *Deo*: EV LV to God: AV against God; *numquid*: EV LV whether: AV om.; *dicit*: EV LV seith: AV shall say; *figmentum*: EV pott, or a maad thing: LV maad thing: AV thing formed; *finxit*: EV LV made: AV formed; *quid*: EV LV what: AV why; *sic*: EV LV so: AV thus.

21. *an*: EV LV whether: AV om.; *luti*: EV LV of clay: AV over clay; *massa*: EV LV gobet: AV lump; *quidem*: EV sothli: LV AV om.; *vero*: EV forsothe: LV om.: AV and; *contumeliam*: EV dispyt, or lowȝ office: LV dispit: AV dishonour.

22. *quod*: EV LV that: AV what; *ostendere*: EV for to schewe: LV AV to shew; LV AV ins. his; *facere*: EV for to make: LV AV to make; *suam*: EV om.: LV AV his; *sustinuit*: EV susteynede: LV hath suffrid: AV endured; *multa*: EV LV greet: AV much; *patientia*: EV LV pacience: AV long suffering; *apta*: EV LV able: AV fitted; *in*: EV LV into: AV to; *interitum*: EV perdiccion, or dampnacioun: LV deth: AV destruction.

23. AV ins. and; *ut ostenderet*: EV that he schulde schewe: LV to schewe: AV that he might make known; *in*: EV LV into: AV on; *præparavit*: EV LV made redi: AV had afore prepared; *in*: EV LV into: AV unto.

24. *quos*: EV LV which: AV whom; *et*: EV and: LV also: AV even; *vocavit*: EV LV clepide: AV hath called; *nos*: EV LV om.: AV us; *gentibus*: EV LV hethene men: AV Gentiles.

25. AV ins. also; *vocabo*: EV LV schal clepe: AV will call; AV ins. them . . which were; *dilectam*: EV LV loued: AV beloved; AV ins. her . . which was; *et non misericordiam consecutam, misericordiam consecutam*: EV and not hauyngre mercy hauyngre mercy: LV and not getynge mercy getynge merci: AV om.

26. *erit*: EV LV schal be: AV shall come to pass; AV ins. that; *dictum est*: EV LV is seid: AV was said; *eis*: EV om.: LV to hem: AV unto them; AV ins. are; *vocabuntur*:

EV LV schulen be clepid : AV shall be called ; *filiū* : EV LV sones : AV children.

27. *autem* : EV forsoth : LV but : AV and ; *pro* : EV LV for : AV concerning ; *si* : EV LV if : AV though ; *fuerit* : EV LV schal be : AV be ; *filiorum* : EV LV om. : AV children ; *arena* : EV LV grauel : AV sand ; *reliquiae* : EV LV relifs : AV remnant ; *salvæ fient* : EV LV schulen be maad saaf : AV shall be saved. C. 2. 64 . . þeah-ðe Israhelitisc folc bēo swā mænigfylld swā-swā sandcysel þe lið on sāstrande, þæt þe bonne tō läfe bið, hit bið gehealden.

28. *verbum* : EV LV word : AV work ; *enim* : EV LV forsoth : AV for ; *consummans* : EV endinge : LV makynge an ende : AV he will finish ; *abbrevians* : EV LV abreggyng : AV cut it short ; *æquitate* : EV LV equyte : AV righteousness ; *quia* : EV LV for : AV because ; *verbum* : EV LV word : AV work ; *breviatum* : EV breggid, or maad short : LV breggid : AV short ; *faciet* : EV LV schal make : AV will make ; *super* : EV AV upon : LV on : EV LV ins. al.

29. *nisi* : EV no but : LV but : AV unless ; *Dominus sabaoth* : EV God : LV God of oostis : AV Lord of Sabaoth ; *nobis* : EV LV to vs : AV us ; *facti essemus* : EV LV hadden be maad : AV had been ; *fuissemus* : EV LV hadden be : AV been made ; *sicut* : EV LV as : AV unto. C. 1. 240 Dominus Sabaoð, þæt is : Høres Hlæford, oððe, Weroda Drihten.

30. *ergo* : EV LV therfor : AV then ; *gentes* : EV LV hethene men : AV Gentiles ; *qua* : EV LV that : AV which ; *sectabantur* : EV LV sueden : AV followed after ; *apprehenderunt* : EV han kauȝt : LV han gete : AV have attained to ; *autem* : EV sothli : LV ȝhe : AV even ; *qua* : EV LV that : AV which.

31. *vero* : EV forsoth : LV AV but ; *sectando* : EV LV suyng : AV which followed after ; *in* : EV LV into : AV in ; *pervenit* : EV LV cam parfitli : AV hath attained.

32. *quare* : EV LV whi : AV wherefore ; *quia* : EV LV for : AV because ; AV ins. they sought it ; *ex* : EV LV of : AV by ; *quasi* : EV LV as : AV as it were ; *ex* : EV LV of : AV by ; AV ins. of the law ; *offenderunt* : EV offendiden : LV spurneden : AV stumbled ; *enim* : EV sothli : LV and :

AV for ; *in* : EV into : LV *agens* : AV at ; *lapidem offensionis* : EV stoon of offensioun, or spurnyng : LV stoon of offensioun : AV stumblingstone.

33. *ecce* : EV LV lo : AV behold ; *pono* : EV LV putte : AV lay ; *lapidem offensionis* : EV LV stoon of offencioun : AV stumblingstone ; *petram* : EV LV stoon : AV rock ; *scandali* : EV LV sclaudre : AV offence ; *omnis qui* : EV LV ech that : AV whosoever ; *credit* : EV LV schal bileue : AV believeth ; *in* : EV into : LV in : AV on ; *cum* : EV LV it : AV him ; *confundetur* : EV schal be confoundid, or schent : LV schal be confoundid : AV shall be ashamed.

10. 1. *voluntas* : EV LV wille : AV desire ; *quidem* : EV sothli : LV AV om. ; *obsecratio* : EV LV biseching : AV prayer ; EV LV ins. mi ; *fit* : EV LV is maad : AV is ; *illis* : EV LV hem : AV Israel ; *in salutem* : EV LV into helthe : AV that they might be saved.

2. *testimonium* : EV LV witnessyng : AV record ; *enim* : EV forsothe : LV but : AV for ; *illis* : EV LV to hem : AV them ; *quod* : EV for : LV AV that ; *emulationem* : EV LV loue : AV zeal ; *secundum* : EV vp : LV aftir : AV according to ; *scientiam* : EV LV kunnyng : AV knowledge. C. I. 73 Hi hæfdon Godes ellenunge, ac nales æfter wisdōme.

3. *ignorantes* : EV LV vnknowyng : AV being ignorant of ; LV ins. riȝtfulness ; AV ins. righteousness ; *quærentes* : EV LV sekyng : AV going about ; *statuere* : EV for to make stedefast : LV to make stedefast : AV to establish ; *sunt subjecti* : EV LV ben suget : AV have submitted.

4. *enim* : EV forsothe : LV AV for ; LV AV ins. is ; *ad* : EV LV to : AV for ; *omni* : EV LV ech man : AV every one ; *credenti* : EV bileuyng : LV AV that believeth.

5. *enim* : EV sothli : LV AV for ; *scripsit* : EV LV wroot : AV describeth ; *quoniam* : EV LV for : AV that ; *qua* : EV LV that : AV which ; *qui* : EV LV that : AV which ; *fecerit* : EV LV schal do : AV doeth ; AV ins. those things ; *in* : EV LV in : AV by ; *ea* : EV LV it : AV them.

6. *qua* : EV LV that : AV which ; *autem* : EV forsoth : LV AV but ; *fide* : EV LV bileue : AV faith ; *sic* : EV LV thus :

AV on this wise ; *dicit* : EV LV seith : AV speaketh ; *ascendet* : EV LV schal stie : AV shall ascend ; *id est* : EV LV that is to seie : AV that is ; *deducere* : EV for to lead doun : LV to lede doun : AV to bring down ; AV ins. from above.

7. *descendet* : EV LV schal go doun : AV shall descend ; *abyssum* : EV depnesse, or helle : LV helle : AV the deep ; *mortuus* : EV deede spiritis : LV deth : AV the dead ; *revercare* : EV for to azenclepe : LV to azenclepe : AV to bring up again.

8. *scriptura* : EV LV scripture : AV it ; AV ins. thee, even ; *hoc* : EV LV this : AV that ; *fidei* : EV LV bileyue : AV faith ; *quod* : EV the which : LV AV which.

9. *confitearis* : EV LV knoulechist : AV shalt confess ; *in* : EV LV in : AV with ; *credideris* : EV LV bileyuest : AV shalt believe ; *suscitavit* : EV LV reiside : AV hath raised ; *mortuus* : EV deede spiritis : LV deth : AV the dead ; *salvus eris* : EV LV schalt be saaf : AV shalt be saved.

10. *corde* : EV LV bi herte : AV with heart ; *enim* : EV forsoth : LV AV for ; *creditur* : EV LV me bileyeth : AV man believeth ; *ore* : EV LV bi mouth : AV with the mouth ; *autem* : EV sothli : LV but : AV and ; *confessio* : EV LV knowleching : AV confession ; *salutem* : EV LV helthe : AV salvation.

11. *enim* : EV sothli : LV forwhi : AV for ; *omnis qui* : EV LV ech that : AV whosoever ; *in* : EV into : LV in : AV on ; *confundetur* : EV LV schal be confoundid : AV shall be ashamed.

12. *enim* : EV sothli : LV and : AV for ; *distinctio* : EV LV distincciou : AV difference ; *Judei et Graci* : EV of Jew and Greek : LV of Jew and of Greek : AV between the Jew and the Greek ; *nam* : EV forwhy : LV AV for ; *omnium* : EV LV of all : AV over all ; LV AV ins. is ; *in* : EV into : LV in : AV unto ; *invocant* : EV inclepyn : LV inwardli clepen : AV call upon.

13. *omnis quicumque* : EV LV ech man whoeuere : AV whosoever ; *enim* : EV forsoth : LV AV for ; *invocaverit* : EV schal inclepe : LV schal inwardli clepe : AV shall call upon ; *salvus erit* : EV LV schal be saaf : AV shall be saved.

C. 1. 132, 240. *Ælc ðæra manna þe Godes naman clypað bið gehealden.*

14. *ergo*: EV therfore: LV AV then; *invocabunt*: EV schulen inclepyn: LV schulen inwardli clepe: AV shall call on; *in*: EV LV into: AV in; *aut*: EV LV or: AV and; *ei*: EV LV to: AV in; *audierunt*: EV herden: LV han herd: AV have heard of; *autem*: EV forsoth: LV om.: AV and; *p̄d̄icante*: EV prechinge: LV AV preacher.

15. *vero*: EV or: LV AV and; *nisi*: EV no but if: LV but: AV except; *speciosi*: EV LV faire: AV beautiful; LV ins. ben; AV ins. are; *evangelizantium*: EV men euangelis-inge: LV hem that prechen: AV that that preach the gospel of; *evangelizantium*: EV of prechinge: LV of hem that prechen: AV and bring glad tidings of.

16. *omnes*: EV LV alle men: AV they all; *obediunt*: EV LV obeien: AV have obeyed; *evangelio*: EV LV to gospel: AV gospel; *enim*: EV forsoth: LV AV for; *credidit*: EV LV billeude: AV hath believed; *auditui*: EV LV to heryng: AV report.

17. *ergo*: EV LV therfor: AV so then: LV ins. is; AV ins. cometh; *ex*: EV LV of: AV by; *autem*: EV forsoth: LV but: AV and; *Christi*: EV LV Crist: AV God.

18. *numquid*: EV LV whether: AV om.; *audierunt*: EV LV herden: AV have heard; *et quidem*: EV and sothli: LV zhis, sothely: AV yes, verily; *exivit*: EV LV wente out: AV went; *sonus*: EV LV word: AV sound; *eorum*: EV LV of hem: AV their; *orbis terra*: EV roundnesse of the erthe: LV AV world.

19. *numquid*: EV LV whether: AV om.; *cognovit*: EV LV knewe: AV did know; *æmulationem*: EV LV enuye: AV jealousy; *adducam*: EV LV schal lede: AV will pro-voke; *in non gentem*: EV into not a folk: LV that ȝe ben no folc: AV by them that are no people; *in gentem insipientem*: EV into an vnwys folk: LV that ȝe ben an vnwise folc: AV and by a foolish nation; *in iram mittam*: EV LV schal sende into wraththe: AV will anger.

20. *autem*: EV forsoth: LV and: AV but; *audet*: EV dar: LV is bold: AV is very bold; *inventus sum*: EV LV

am foundun : AV was found ; *querentibus* : EV men sekinge : LV men that seken : AV them that sought ; *palam apparui* : EV LV opynli apperide : AV was made manifest ; *interrogabant* : EV LV axiden : AV asked after.

21. *audem* : EV forsothe : LV AV but ; *tota die* : EV LV al dai : AV all day long ; *expandi* : EV LV streigte out : AV have stretched forth ; *non credentem* : EV not bileuynge to me : LV that billeude not : AV disobedient ; *et* : EV LV but : AV and ; *contradicentem* : EV azenseyinge : LV azenseide me : AV gainsaying.

II. I. *ergo* : EV LV therfor : AV then ; *numquid* : EV LV whether : AV om. ; *repulit* : EV LV hath put awei : AV hath cast away ; *absit* : EV ferr be it : LV AV God forbid ; *nam* : EV forwhy : LV AV for ; *et* : EV and : LV om. : AV also ; *tribu* : AV LV lynage : AV tribe.

2. *repulit* : EV putte away : LV hath put awei : AV hath cast away ; *Deus* : EV the Lord : LV AV God ; *præscivit* : EV bifore wiste : LV bifor knew : AV foreknew ; *an* : EV LV whether : AV om. ; *nescitis* : EV LV witen : AV wot ; *in* : EV LV in : AV of ; *interpellat* : EV LV preieth : AV maketh intercession ; *Deum* : EV LV God : AV to God ; AV ins. saying.

3. *occiderunt* : EV LV han slayn : AV have killed ; *suffoderunt* : EV LV han vndurdoluun : AV and digged down.

4. *divinum* : EV LV Goddis : AV of God ; *reliqui* : EV LV haue left : AV have reserved ; *mihi* : EV LV to me : AV to myself ; *septem millia virorum* : EV seuene thousand of men : LV seuene thousyndes of men : AV seven thousand men ; *qui* : EV LV that : AV who ; *genua* : EV LV her knees : AV the knee ; *ante* : EV LV bifore : AV to the image of.

5. *sic* : EV LV so : AV even so ; *ergo* : EV LV therfor : AV then ; *et* : EV and : LV AV also ; *in* : EV LV in : AV at ; *hoc* : EV LV this : AV this present ; *reliquæ* : EV LV relifs : AV remnant ; *secundum* : EV vp : LV bi : AV according to ; *electionem* : EV LV chesyng : AV election ; EV LV ins. of God ; *salve factæ sunt* : EV LV ben maad saaf : AV there is.

6. *audem*: EV for : LV AV and ; LV ins. it be ; EV LV ins. of God ; *jam non* : EV LV now not : AV no more ; LV ins. it is ; AV ins. then is it ; *alioquin* : EV LV ellis : AV otherwise ; *jam non* : EV LV not now : AV no more ; AV ins. but if it be of works, then is it no more grace : otherwise work is no more work.

7. *ergo* : EV therfore : LV AV then ; *quod* : EV LV that : AV which ; *quarebat* : EV LV souȝte : AV seeketh for ; *hoc* : EV AV that : LV this ; *est consecutus* : EV LV hath getun : AV hath obtained ; *audem* : EV forsothe : LV AV but ; *consecuta est* : EV LV hath getun : AV hath obtained it ; *ceteri* : EV LV othere : AV rest ; *vero* : EV sothli : LV AV and ; *exceccati sunt* : EV LV ben blyndid : AV were blinded.

8. *sicut* : EV LV as : AV according as ; *dedit* : EV LV ȝaf : AV hath given ; *illis* : EV LV to hem : AV them ; *compunctionis* : EV LV compunc喬oun : AV slumber ; *videant* : EV LV se : AV should see ; *audiant* : EV LV here : AV should hear ; *in* : EV til into : LV into : AV unto.

9. *fiat* : EV LV be maad : AV let be made ; *mensa* : EV LV boord : AV table ; *eorum* : EV LV of hem : AV their ; EV LV ins. bifor hem ; *in* (four times) : EV LV into : AV om. ; *laqueum* : EV gnare : LV grym : AV snare ; *captionem* : EV LV catchyng : AV trap ; *scandalum* : EV LV sclaudre : AV stumbling block ; *retributionem* : EV ȝeldinge azen : LV ȝeldyng : AV recompence.

10. *obscurentur* : EV LV be maad derk : AV let be darkened ; *eorum* (twice) : EV LV of hem : AV their ; *videant* : EV LV se : AV may see ; *semper* : EV LV algatis : AV alway ; *incurva* : EV incroke : LV AV bow down.

11. *ergo* : EV LV therfor : AV then ; *numquid* : EV LV whether : AV om. ; *sic* : EV LV so : AV om. ; *offenderunt* : EV LV offendiden : AV have stumbled ; *caderent* : EV LV schulden falle doun : AV should fall ; *absit* : EV fer be it : LV AV God forbid ; AV ins. rather ; *delicto* : EV LV bi gilt : AV through fall ; *eorum* : EV LV of hem : AV their ; *salus* : EV LV helthe : AV salvation ; *est* : EV LV is maad : AV is come ; *gentibus* : EV LV to hethene men : AV unto the Gen-

tiles; *ut æmulentur*: EV LV that thei sue: AV for to provoke to jealousy.

12. *quod*: EV LV that: AV now; *delictum*: EV LV gilt: AV fall; *diminutio*: EV menusinge, or makinge lesse: LV makynge lesse: AV diminishing; EV LV ins. ben; *gentium*: EV LV hethene men: AV Gentiles; *plenitudo*: EV LV plenty: AV fulness; *eorum*: EV LV of hem: AV their.

13. *enim*: EV sothli: LV but: AV for; *dico*: EV LV seie: AV speak; *gentibus*: EV LV hethene men: AV Gentiles; *quamdiu*: EV hou longe: LV as long as: AV inasmuch as; *quidem*: EV sothli: LV for: AV om.; *gentium*: EV LV hethene men: AV Gentiles; *ministerium*: EV mynsterie, or seruyse: LV mynsterie: AV office; *honorificabo*: EV LV schal onoure: AV magnify.

14. *quomodo*: EV on ony maner: LV in ony maner: AV by any means; *ad æmulandum*: EV LV for to folwe: AV to emulation; *provocem*: EV LV stire: AV may provoke; AV ins. them which are; LV ins. that; *salvos faciam*: EV LV make saaf: AV might save.

15. *enim*: EV forsoth: LV AV for; *amissio*: EV LV loss: AV casting away; *est*: EV LV is: AV be; LV ins. is: AV ins. shall be; *assumptio*: EV LV takyng vp: AV receiv- ing; AV ins. of them; *nisi*: EV no but: LV AV but; *ex mortuis*: EV LV of deed men: AV from the dead.

16. *delibatio*: EV sacrifice, or litel part of tastyng: LV litel part of that that is tastid: AV firstfruit; *et*: EV and: LV om.: AV also; *massa*: EV LV hool gobet: AV lump; LV AV ins. is holy; EV LV ins. is; AV ins. be; *et*: EV and: LV also: AV so; AV ins. are.

17. *quod*: EV that: LV what: AV and; *aliqui*: EV LV ony: AV some; *fracti sunt*: EV LV ben brokun: AV be broken off; *audem*: EV sothli: LV om.: AV and; *cum esses*: EV LV whanne thou were: AV being; *insertus es*: EV art sett yn: LV art graffid: AV wert graffed in; *socius factus es*: EV LV art maad felowe: AV with them partakest.

18. *noli gloriari*: EV nyle thou glorie: LV nyle thou haue glorie: AV boast not; *quod*: EV LV for: AV but; *gloriaris*: EV LV gloriest: AV boast.

19. *dices*: EV LV seist: AV wilt say; *fracti sunt*: EV LV ben brokun: AV were broken off; *inserar*: EV be ynsett: LV be graffid in: AV might be grafted in.

20. *propter*: EV LV for: AV because of; EV LV ins. the braunchis; *fracti sunt*: EV LV ben brokun: AV were broken off; *autem*: EV forsoth: LV but: AV and; *noli altum sapere*: EV LV nyle thou sauere hige thing: AV be not highminded; *time*: EV LV drede: AV fear.

21. *enim*: EV forsothe: LV AV for; *naturalibus*: EV LV kyndli: AV natural; AV ins. take heed; *forte*: EV LV perauenture: AV also.

22. *vide*: EV LV se: AV behold; *severitatem*: EV LV fersnesse: AV severity; *in*: EV LV into: AV on; *quidem*: EV sothli: LV þe: AV om.; *qui*: EV LV that: AV which; *cediderunt*: EV LV felden doun: AV fell; *severitatem*: EV LV feersnesse: AV severity; *in*: EV in: LV into: AV toward; *autem*: EV sothli: LV AV but; *Dei*: EV LV of God: AV om.; *permanseris*: EV schalt dwelle: LV dwellist: AV continue; AV ins. his; *alioquin*: EV LV ellis: AV otherwise; *et*: EV and: LV AV also; *excidetis*: EV LV schalt be kit doun: AV shalt be cut off.

23. *sed*: EV but: LV þe: AV and; *et*: EV LV and: AV also; *permanserint*: EV schulen dwelle: LV dwellen: AV abide still; *inserentur*: EV schulen ben ynsett: LV schulen be set yn: AV shall be grafted in; *potens*: EV LV myȝti: AV able; *enim*: EV forsoth: LV AV for; *iterum*: EV LV eftsoone: AV again; *inserere*: EV for to ynsette: LV to sette in: AV to graff in.

24. *nam*: EV forwhi: LV AV for; *naturali*: EV LV kyndeli: AV which is by nature; *excisus es*: EV LV art kit doun: AV wert cut out; *contra*: EV LV azens: AV contrary to; *naturam*: EV LV kynde: AV nature; *insertus es*: EV ert inseet: LV art set: AV wert grafted; *ii*: EV LV thei: AV these; *qui*: EV LV that: AV which; LV AV ins. be; *secundum naturam*: EV LV bi kynde: AV natural branches; *inserentur*: EV schulen be ynsett: LV schulen be set: AV shall be grafted; *sua*: EV LV her: AV their own.

25. *nolo*: EV nyle: LV wole not: AV would not;

*enim*: EV forsoth: LV but: AV for; *ignorare*: EV vnknowe: LV that *ze* vnknownen: AV that ye should be ignorant of; *ut non*: EV LV that not: AV lest; *sitis*: EV LV be: AV should be; *vobisip̄sis*: EV LV to *ȝousilf*: AV in your own conceits; *quia*: EV LV for: AV that; *ex parte*: EV of party: LV a party: AV in part; *contigit*: EV LV hath feld: AV is happened; *in*: EV LV in: AV to; *donec*: EV til: LV til that: AV until; *plenitudo*: EV LV plente: AV fulness; *gentium*: EV LV hethene men: AV Gentiles; *intrare*: EV LV entride: AV be come in.

26. *salvus fieret*: EV LV schulde be maad saaf: AV shall be saved; *veniet*: EV LV he schal come: AV there shall come; *ex*: EV LV of: AV out of; *qui eripiat*: EV LV that schal delyuere: AV the Deliverer; *impiciatem*: EV vnpite: LV wickidnesse: AV ungodliness; *a*: EV LV of: AV from.

27. *et*: EV LV and: AV for; AV ins. is; *a me*: EV LV of me: AV my; *testamentum*: EV LV testament: AV covenant; *abstulero*: EV LV schal do awei: AV shall take away.

28. *secundum*: EV vp: LV aftir: AV as concerning; *quidem*: EV sothli: LV AV om.; LV AV ins. they are; *propter vos*: EV LV for *ȝou*: AV for your sakes; *secundum*: EV vp: LV bi: AV as touching; *autem*: EV forsothe: LV AV but; *charissimi*: EV LV moost dereworthe: AV beloved; LV AV ins. they are; *propter patres*: EV LV for fadris: AV for the fathers' sakes.

29. *pænitentia*: EV forthinkynge, or reuokynge: LV forthenkyng: AV repentance; *enim*: EV sothli: LV and: AV for; *vocatio*: EV LV cleping: AV calling.

30. *enim*: EV sothli: LV and: AV for; *aliquando*: EV LV sum tyme: AV in times past; *et*: EV and: LV also: AV om.; *credidistis*: EV LV bileueden: AV have believed; *Deo*: EV LV to God: AV God; *autem*: EV forsothe: LV but: AV yet; *consecuti estis*: EV LV han gete: AV have obtained; *propter*: EV LV for: AV through; *illorum*: EV LV of hem: AV their.

31. *ita*: EV LV so: AV even so; *et*: EV LV and: AV also; *in*: EV LV into: AV through; *et*: EV and: LV AV also; *consequantur*: EV LV gotten: AV may obtain.

32. *conclusit*: EV LV *closide togidere*: AV hath concluded; *enim*: EV *forsythe*: LV AV for; *omnia*: EV LV alle things: AV them all; *omnium*: EV LV on alle: AV upon all; *miseratur*: EV LV haue mercy: AV might have mercy.

33. *O*: EV A: LV AV O; *altitudo*: EV *heiznesse*, or depnesse: LV *heiznesse*: AV depth; *scientia*: EV LV kunning: AV knowledge; AV ins. both; *incomprehensibilia*: EV LV incomprehensible: AV unsearchable; *judicia*: EV LV domes: AV judgments; *investigabiles*: EV LV vnserchable: AV past finding out; LV ins. ben. C. 2. 13 *Ealā*, hū mycclu hēanes is þāra welena Godes snyttro and wīsdōmes, and hū unymbfangenlice syndon his dōmas, and unāspyrgeñdlice syndon his wegas (H. *Ēalā*, hū micel hēahnys is þāra welana Godes wīsdōmes and his inngehigdes, and hū unbefangelice his dōmas syndon, and his wegas unāspyrriendlice)!

34. *enim*: EV *forsythe*: LV *forwhi*: AV for; *cognovit*: EV LV knew: AV hath known; *sensum*: EV LV wit: AV mind; *fuit*: EV LV was: AV hath been. C. 2. 13 Hwā can Drihtnes andgyt, oððe hwilc wæs his gepeahtere?

35. *prior*: EV LV formere: AV first; *dedit*: EV LV ȝaf: AV hath given; *retribuetur*: EV schal be quyt azen: LV schal be quyt: AV shall be recompensed again.

36. *per*: EV LV bi: AV through; *in*: EV LV in: AV to; *ipsi*: EV LV to hym: AV to whom; EV ins. honour and; LV AV ins. be; *in sæcula*: EV LV into worldis: AV for ever.

12. 1. *obsecro*: EV LV AV beseech: P *preyze*; *itaque*: EV and so: AV LV therefore: P om.; *misericordiam*: EV LV P mercy: AV mercies; *exhibeatis*: EV LV P ȝyue: AV present; *hostiam*: EV oost, or sacrifice: LV P AV sacrifice; P ins. & (three times); *placentem*: EV LV P *plesynge*: AV acceptable; AV ins. which is. C. 1. 240 And hē bebēad þæt wē sceolon gearcian ūre lichaman liflice onsægednyses, and hālige, and Gode andfänge.

2. *nolite conformari*: EV nyle be confoormed or maad lyk: LV nyle be confourmyd: P ne be noȝt conformed: AV

be not conformed; *reformamini*: EV LV be reformed: P be yschaped *azeyn*: AV be transformed; *in*: EV LV P in: AV by; *novitate*: EV LV newnesse: P worschup: AV renewing; *sensus*: EV LV P wit: AV mind; *probetis*: EV LV preue: P knownen: AV may prove; *qua*: EV LV P which: AV what; P ins. bat is; AV ins. that; *beneplacens*: EV LV P wel plesynge: AV acceptable.

3. *enim*: EV forsoth: LV AV for: P &; *per*: EV LV bi: P AV through; *qua*: EV LV P that: AV om.; *data est*: EV LV P is *zouun*: AV given; *mihi*: EV LV to me: P me: AV unto me; *omnibus*: EV LV alle: P alle *pilke*: AV every man; *sunt*: EV LV ben: P *beþ*: AV is; *non plus*: EV AV not more: LV no more: P ne . . no more; *sapere*: EV for to sauere or *kunne*: LV P that *ze* sauere: AV to think of himself highly; *oportet*: EV LV P it bihoueth: AV he ought; *sapere*: EV for to *kunne*: LV P to sauere: AV to think; *sapere*: EV for to *kunne*: LV for to sauere: P bat *ze* saferen: AV to think; *ad sobrietatem*: EV LV P to sobrenesse: AV soberly; *et*: EV LV P and: AV om.; *unicuique*: EV LV to ech man: P eferych man: AV to every man; *sicut*: EV LV P as: AV according as; *divisit*: EV LV P hath departid: AV hath dealt; P ins. to hym; *fidei*: EV LV AV faith: P bylefe. C. I. 45 Ne wilnigen gē māre tō wietenne ðonne ēow ðearf sie, ac wietað ðæt ðæt ēow gemetlic sie, qnd ēower qndefnu sien tō wietonne.

4. *sicut*: EV LV AV as: P riȝt as; *enim*: EV forsoth: LV P AV for; *autem*: EV sothli: LV but: P & *ȝet*: AV and; *non*: EV LV AV not: P ne . . noȝt; *eundem*: EV LV AV same: P on; *actum*: EV acte, or dede: LV dede: P doyng: AV office. S., p. 225 We byeþ alle lemes of onelepi bodye.

5. *ita*: EV LV AV so: P riȝt so; *multi*: EV LV many: P om.: AV being many; *singuli*: EV LV ech: P eferichone of ous: AV every one; *autem*: EV forsothe: LV P AV and; *alter*: EV the tother: LV AV one: P om.; *alterius*: EV LV AV another: P oper. S., p. 225 We byeþ al o body ine Iesu Crist.

6. *habentes*: EV AV having: LV P we that han; *autem*: EV LV therfor: P &: AV then; *secundum*: EV vp:

LV P aftir: AV according to; *differentes*: EV LV dyuersyng: P dyuerse: AV differing; *sive*: EV LV ethir: P as: AV whether; AV ins. let us prophesy; *secundum*: EV vp: LV P aftir: AV according to; *rationem*: EV LV P resoun: AV proportion.

7. *sive*: EV LV ethir: P oper: AV or; *ministerium*: EV mynsterie, or seruyce: LV P seruise: AV ministry; AV ins. let us wait . . . our; *in*: EV LV P in: AV on; *ministrando*: EV LV AV ministering: P serfynge; *sive*: EV LV ether: P oper: AV or; *in*: EV LV P in: AV on.

8. AV ins. or; *exhortatur*: EV LV stirith softli: P warneþ: AV exhorteth; *in*: EV LV P in: AV on; *exhortando*: EV exhortacioun, or monestinge: LV monestyng: P warnyng: AV exhortation; *tribuit*: EV LV AV giveth: P ȝeldeþ: AV ins. let him do it; *in*: EV LV P in: AV with; *simplicitate*: EV LV P symplenesse: AV simplicity; *p̄ærest*: EV is byfore, or souereyn: LV is souereyn: P is byfore: AV ruleth; *in*: EV LV P in: AV with; *solicitudine*: EV LV P bisynesse: AV diligence; *miseretur*: EV LV hath merci: P arewep an oper: AV sheweth mercy; *in*: EV LV P in: AV with; *hilaritate*: EV LV P gladnesse: AV cheerfulness.

9. P ins. be per; AV ins. let be; *simulatione*: EV LV P feynyng: AV dissimulation; P ins. & . . &; *odientes*: EV LV hatynge: P hate ȝe: AV abhor; AV ins. that which is; *adherentes*: EV cleuynge, or faste drawynge: LV drawynge: P draweþ ȝou: AV cleave; AV ins. that which is; *bono*: EV good thing: LV P AV good.

10. *charitate*: EV LV P charite: AV with love; *fraternitatis*: EV LV P of britherhod: AV brotherly; *invicem*: EV LV P togidere: AV one to another; *diligentes*: EV LV louynge: P lofe ȝe: AV be kindly affectioned; P ins. & . . & hafe ȝe; *honore*: EV AV in honour: LV to worschipen: P worschupynge; *invicem*: EV togidere: LV ech othere: P eferichone oper: AV one another; *prævenientes*: EV comynge bifore: LV come bifore: P & go ȝe bifore: AV preferring. C. 2. 10r . . þæt hī him betweoh (W. betwȳnan) ārweorðnesse (W. -wurðnyssse) healdan, and mid ārweorðnesse (W. -wurðnyssse) hī (W. hig) gemēten (W. -on).

11. *pigri*: EV LV P slow: AV slothful; *ferentes*: EV feruent, or brennynge: LV P AV fervent; *Domino*: EV LV to the Lord: P oure Lord: AV the Lord.

12. *gaudentes*: EV LV P ioyinge: AV rejoicing; *patientes*: EV LV AV patient: P suffryng; *orationi*: EV LV AV in prayer: P to preyere; *instantes*: EV LV P bisy: AV continuing instant.

13. *necessitatibus*: EV LV nedis: P nedynesse: AV necessity; *sanctorum*: EV LV AV saints: P holy men; *communicantes*: EV P comunyng: LV ȝyuyng good: AV distributing; *hospitalitatem*: EV hospitalite, that is, herboringe of pore men: LV AV hospitality: P herborewyrge; *sectantes*: EV suyng, or kepinge: LV kepyng: P folewe ȝe: AV given to.

14. *persequentiibus*: EV men pursuynge: LV men that pursuen: P to þilke pat pursewep: AV them which persecute; *nolite maledicere*: EV nyle ȝe curse, or warie: LV nyle ȝe curse: P ne curse ȝe noȝt: AV curse not.

15. *gaudere*: EV LV for to ioye; P ioye ȝe: AV rejoice; *gaudentibus*: EV men ioyinge: LV men that ioyen: P hem pat ioyeþ: AV them that do rejoice; *flere*: EV LV for to wepe: P & wepe ȝe: AV and weep; *flentibus*: EV men wepinge: LV men that wepen: P AV them that weep.

16. *id ipsum sentientes*: EV feelynge the same thing: LV fele ȝe the s:me thing: P & fele ȝe into be same þinge: AV be of the same mind; *invicem*: EV LV P togidere: AV one toward another; *sapientes*: EV sauerynge, or kunnyng: LV P sauerynge: AV mind; *humilibus*: EV LV meke thingis: P humel þinges: AV men of low estate; *consentientes*: EV LV consentyng: AV condescend; *nolite esse*: EV LV nile ȝe be: P & ne wilne ȝe noȝt to ben: AV be not; *prudentes*: EV LV prudent: P wyse men: AV wise; *apud vosmetipsos*: EV LV anentis ȝousilf; P tofore ȝowself: AV in your own conceits. C. 1. 45 Ne sculon gē nō ȝyncan ȝow selfum tō wise; S., p. 37 Ne beoȝe ȝe noȝt ȝeþe tozene ȝiu seluen.

17. *nulli*: EV LV AV to no man: P noȝt to eny man; *reddentes*: EV LV P ȝeldynge: AV recompense; *providentes*:

EV purueyinge: LV purueye *ȝe*: P bysyte *ȝe* to don: AV provide; LV P ins. but; *bona*: EV LV P good thingis: AV things honest; *non tantum coram Deo, sed etiam*: EV LV P not oneli bifor God, but also: AV om.; *coram*: EV LV bifore: P tofore: AV in the sight of.

18. P om. whole verse; *fieri potest*: EV LV may be don: AV be possible; *quod est*: EV LV that that is: AV as much as lieth; *ex*: EV LV of: AV in; *pacem habentes*: EV hauyng pees: LV haue *ȝe* pees: AV live peaceably. C. 1. 45 Ic wolde, gif hit swæt bion meahte, ðæt gē wið ȝælcne mænn hæfden sibbe, ȝowres gewealdest.

19. *defendentes*: EV defendynge, or vengyng: LV P defendynge: AV avenge; *charissimi*: EV *ȝe* moost dere-worthe britheren: LV *ȝe* moost dere britheren: P. om.: AV dearly beloved; AV ins. rather; *ira*: EV ire, or wraththe: LV P AV wrath; *enim*: EV forsoth: LV P AV for; *michi*: EV LV P to me: AV mine; AV ins. is; *retribuam*: EV and I schal ȝelde aȝeyn: LV and Y schal ȝelde: P & Ych wole ȝelden aȝeyn: AV I will repay; *Dominus*: EV LV AV the Lord: P God. S., p. 50 Læt me wreken, (d)om is min! S., p. 97 Min is þe wreche, ant ich shulde ȝelden; S., p. 37 Heald me þe wrache, and ich . . . wile . . . forgelde.

20. *sed*: EV LV but: P &: AV therefore; *esurierit*: EV schal hungre: LV AV hunger: P be anhungred; P ins. &; *sitit*: EV LV AV thirst: P be aprust; *illi*: EV LV to hym: P AV him; *hoc*: EV P thes thingis: LV this thing: AV so; *enim*: EV forsothe: LV P AV for; AV ins. in; *ignis*: EV LV om.: P AV of fire; *congeres*: EV LV P schalt gidere togidere: AV shalt heap; *super*: EV LV AV on: P upon. C. 2. 214 Gif ȝinum fýnd hingrige, fēd hine mid mettum; oððe gif him pyrste, ðū dō him drincan; S., p. 89, 97 ȝif þi uo is offingred, ȝif him uode; and ȝif he is ofþurst, ȝif him drincken: . . . þus þu schalt . . . rukelen on his heaued bearnde gleden.

21. *noli vinci*: EV LV nyle thou be ouercomun: P ne be pou ofercome: AV be not overcome; *malo*: EV yuel thing: LV P AV evil; *in*: EV P in: LV bi: AV with; *bono*: EV good thing: LV P AV good; *malum*: EV yuel thing: LV P AV evil.

13. 1. *anima*: EV soule, or lyuynge man: LV P AV soul; *sublimioribus*: EV LV AV higher: P þat bēþ hyzere þan heo; *subdita sit*: EV LV P be suget: AV let be subject; *non*: EV not: LV AV no: P ne . . . no; *enim*: EV forsoth: LV P AV for; *nisi*: EV no but: LV P AV but; *qua*: EV LV tho thingis that: P þilke binges þat: AV the powers that; *autem*: EV sothli: LV P and: AV om. C. i. 240 *Ælc sāwul sý underðēod hēalicrum anwealdum.*

2. *itaque*: EV and so: LV AV therefore: P and perfore; *qui resistit potestati, Dei ordinationi resistit*: EV LV he that azenstondith power, azenstondith the ordynaunce of God: P om.: AV whosoever resisteth the power, resisteth the ordinance of God; *qui*: EV LV AV that: P who þat; *autem*: EV forsoth: LV AV and: P om.; *resistunt*: EV LV P azenstonden: AV resist; *acquirunt*: EV LV P geten: AV shall receive.

3. *nam*: EV forwhi: LV P AV for; *principes*: EV LV P princes: AV rulers; *non*: EV LV AV not: P ne . . noȝt; *timori*: EV LV P to drede: AV terror; *operis*: EV LV of work: P of werkes: AV to works; *mali*: EV LV of yuel: P of efel werkes: AV to evil; *autem*: EV sothli: LV but: P & ȝif: AV then; *timere*: EV P drede: LV that thou drede: AV be afraid of; *bonum*: EV LV good thing: P good: AV that which is good; *laudem*: EV LV P preisying: AV praise; *ex illa*: EV LV of it: P þerof: AV of the same. C. i. 45 Gif ðū wille ðæt ðū ne ȝyrfe ðē ondrædan ȝinne hlāford, dō tela; ȝonne hereð hē ðē.

4. *Dei*: EV LV AV of God: P Godes; *enim*: EV forsoth: LV P AV for; *minister*: EV LV AV minister: P serfaunt; *in*: EV LV into: P in: AV for; *autem*: EV sothli: LV AV but: P &; *malum*: EV yuel thing: LV P yuel: AV that which is evil; *time*: EV LV P drede: AV be afraid: P ins. þan; *non*: EV LV AV not: P ne . . noȝt; *sine causa*: EV LV withouten cause: P wiþouten enchesoun: AV in vain; *Dei*: EV LV AV of God: P Goddes; *minister*: EV LV AV minister: P serfaunt; *vindex*: EV LV vengere: P wracchful: AV revenger; AV ins. to execute; *in*: EV LV into: P in: AV om.; *ei*: EV LV to hym: P to þilke: AV upon him; *malum*: EV yuel thing: LV P AV evil.

5. *ideo*: EV LV P and therfor: AV wherefore; *necessitate subditi estote*: EV LV bi nede be þe suget: P algates be þe sogettes: AV ye must needs be subject; *etiam*: EV and: LV P AV also; *propter*: EV LV P for: AV for . . sake.

6. *ideo*: EV LV P therfor: AV for this cause; *enim*: EV sothli: LV P AV for; *et*: EV and: LV P om.: AV also; *tributa*: EV LV tributis: P AV tribute; *præstatis*: EV LV P þyuen: AV pay; *ministri*: EV LV AV ministers: P serfauntes; *enim*: EV LV om.: P AV for; *Dei* EV LV of God: P Goddes: AV God's; *in*: EV LV P for: AV upon; *ipsum*: EV LV same thing: P þing: AV very thing; *servientes*: EV P seruyng: LV and seruen: AV attending continually.

7. *reddite*: EV LV P þelde: AV render; P ins. &; *omnibus*: EV LV P alle men: AV all; *debita*: EV LV dettis: P þoure dettes: AV their dues; *cui*: EV LV AV to whom: P to hym; P ins. þat þe schuleþ; *cui vectigal, vectigal*: EV to whom tol, or custom for thingis borun aboute, tol, or such custom: LV to whom tol, tol: P om.: AV custom to whom custom; *cui timorem, timorem*: EV LV to whom drede, drede; P to hym þat þe schuleþ drede, dred: AV fear to whom fear; *cui honorem, honorem*: EV LV AV honour to whom honour: P & to hym þat þe oweþ worschup, worschup.

8. *nemini*: EV LV P to no man: AV no man; *quidquam*: EV LV AV anything: P ne . . no þing; *nisi*: EV no but: LV P AV but; *ut diligatis*: EV LV P that þe louen: AV to love; *invicem*: EV LV P togidere: AV one another; *enim*: EV sothli: LV P AV for; *proximum*: EV LV P his neigbore: AV another; *implavit*: EV LV AV hath fulfilled: P fulfulleþ.

9. *nam*: EV forwhi: LV P AV for; AV ins. this; *non*: EV LV no: P ne . . noȝt: AV not; *adulterabis*: EV LV schalt do letcherie: P schalt breke spoushod: AV shalt commit adultery; *non*: EV LV AV not: P ne . . noȝt; *occides*: EV LV P schalt sle: AV shalt kill; *non*: EV LV AV not: P ne . . noȝt; *non*: EV LV AV not: P ne . . no; *testimonium*: EV LV witnessyng: P AV witness; *dices*: EV LV P schalt seie: AV shalt bear; *non*: EV LV AV not: P ne . . noȝt; EV LV ins. the thing of thi neigbore; P ins. pi neyȝebores

good ; *mandatum* : EV LV maundement ; P AV commandment ; *verbo* : EV LV P word : AV saying ; *instauratur* : EV is instorid, or enclosid : LV is instorid : P is yvnderstonde : AV is briefly comprehended ; AV ins. namely ; *proximum* : EV LV AV neighbor : P nexte neyzebore. C. 2. 77, 80 . . þæt nom man ne s̄lēa, nē unrihthāmed ne fremme, nē ne stele, nē nānes ðōres mannes þinga on unriht ne wilnige, nē on lēasre gewitnesse ne bēo ; S., p. 47, 50 Luue ðine nexte al swa ðe seluen ; S., p. 225 Loue þine nexte ase pi-zelue. Cf. also C. 1. 202, Luke 18. 20-22 Ne ofslīh ðū mann ; Ne unrihthām ðū ; Ne stala ðū ; Ne bēo ðū lēas gewita ; . . Lufa ðinne nēxtan swā-swā ðē sylfne ; S., p. 10, Ex. 20. 13-17 Ne be þu monslaȝe . . Ne beo þu ebruche. Ne do þu beofðe. Ne spec þu aȝein þine nexta nane false witnesse. . . Ne wilne þu . . nanes þ(in) ȝes þe oðre mon aȝ(e) ; S., p. 11, Ex. 13-17 Ne beo þu nawiht monslaht, Ne in hordom, . . Ne þu næȝest for to stele, Ne nan þefþe for to heole . . Ne wriere ne beo þu noht, Ne niðful in þi þoht ; S., p. 47, Matt. 19. 18 Ne sleih, ne ne stell, ne reaue, ne forliȝe on hor-domes ; S., p. 156, Ex. 20. 13-17 þou shalt no man slo. Sle no man with þyn honde. þat we shul noun hurdom do. No manrys gode shalt þou stele. þou shalt no fals wytnes bere. Coueyt nat þy neighbours þyng ; S., p. 213, Ex. 20. 13-17 þou ne sselt slȝe nenne man. þou ne sselt do non hordom. þou ne sselt do none þiefþe. þou ne sselt zigge none ualse wytnesse aye þine emcristen. þou ne sselt næȝt wylni, . . þing þet is þine nixte.

10. *proximi* : EV of thi neȝbore : LV of neȝbore : P of a mannes nexte neyzebore : AV to his neighbor ; *malum* : EV LV P yuel : AV ill ; *non* : EV LV not : P ne . . non : AV no ; *plenitudo* : EV plente, or fulfillinge : LV AV fulfilling : P fulnesse ; P ins. an. C. 1. 240 Sēo sōðe lufu is gefyllednys Godes æ. | Hēo is fulfrēmednys Godes æ ; C. 2. 13 Sēo sōðe lufu byð þære æ gefylledness.

11. *hoc* : EV LV P this : AV that ; *scientes* : EV we witinge : LV we knownen : P knowe ȝe : AV knowing ; *quia* : EV P for : LV AV that ; *hora* : EV LV our : P tyme : AV high time ; P AV ins. it ; *nos surgere* : EV vs for to ryse : LV that

we rise : P to rysen up : AV to awake ; *de* : EV of : LV P fro : AV out of ; *enim* : EV sothli : LV P AV for ; *salus* : EV LV heelthe : P hele : AV salvation ; *cum credidimus* : EV LV AV when we believed : P we wenden þat it were. C. 1. 45 Nū ūs is tīma ðæt wē onwæcnen of slæpe ; C. 2. 101 Nu is tīma þæt wē of slæppe ārisen.

12. *præcessit* : EV LV wente bifore : P is passed : AV is far spent ; *autem* : EV forsothe : LV but : P & : AV om. ; *appropinquavit* : EV schal neize : LV hath neized : P wole neyslyche : AV is at hand ; *abiciamus* : EV LV caste we awei : P prowe we awey : AV let us cast off ; P ins. & ; *tenebrarum* : EV LV derknessis : P AV darkness ; *induamur* : EV LV P be we clothid : AV let us put on ; *arma* : EV LV with armuris : P with armer : AV armour. C. 2. 214 Āwurpað cāflice ēow fram þāra þeostra weorc, and wurðað ymb-scrýdde mid lēohtes wæpnum ; S., p. 37 Ðe niht is forðgon, and dai neihlecheð, and forpi hit is riht þat we forleten and forsaken nihtliche deden þo ben þe werkes of piesternes, and scruden us mid wapnen of lihte.

13. P ins. & ; *die* : EV LV AV day : P daytyme ; *ambulemus* : EV LV wandre : P walk : AV let us walk ; *comensationibus* : EV ofte etyngis : LV superflu feestis : P etyng out of measure : AV rioting ; *et* : EV LV AV and : P ne ; P ins. in ; *ebrietatis* : EV drynkyngis : LV drunkenness : P AV drunkenness ; *non* : EV LV AV not : P ne ; *cubilibus* : EV couchis : LV beddis : P kouchynges abedde : AV chambering ; *et* : EV LV AV and : P ne ; P ins. in ; *impudicitias* : EV LV vnchastitees : P vnclanness : AV wantonness ; *non* EV LV AV not : P ne ; *contentione* : EV LV AV strife : P struynge ; *et* : EV LV AV and : P ne ; *in* : EV LV P in : AV om. ; *æmulatione* : EV LV enuye : P hatyng : AV envying. C. 1. 45 Ne gewunige gē nō tō oferetolnesse qnd tō oferdruncennesse.

14. *induimini* : EV LV be clothid in : P be ycloped wib : AV put on ; P ins. oure, om. rest of verse ; *carnis* : EV LV of fleisch : AV for flesh ; *curam* : EV cure, or bisynesse : LV bisynesse : AV provision ; *feceritis* : EV LV do : AV make ; *in desideriis* : EV LV in desiris : AV to fulfil the lusts thereof.

C. 1. 240 Nū is tīma ūs of slāpe tō arisenne; ūre hāl is gehendre þonne wē gelȳfdon. Sēo niht gewāt, and se dæg genēalēhte; utoñ āwurpan ðeostra weorc, and bōn ymbscrýdde mid lēohtes wēpnum, swā pāt wē on dæge ārwurðlice faron; nā on oferētum and druncennyssum, nā on forligerbēddum and unclānnyssum, nā on geflite and andan; ac bēoð ymbscrýdde þurh Drihten Hāland Cr̄ist.

14. 1. AV ins. him that is; *infirmum*: EV LV sijk man: AV weak; *autem*: EV forsothe: LV AV but; *fide*: EV LV bileue: AV faith; *assumite*: EV LV take: AV receive; *in*: EV LV in: AV to; *disceptationibus*: EV deceptaciouns, or dispeticious: LV demyngis: AV disputations; *cogitationum*: EV LV of thouȝtis: AV doubtful.

2. *alius*: EV LV another: AV one; *enim*: EV sothli: LV AV for; *credit*: EV AV believeth: LV leueth; *se manducare*: EV himself for to ete: LV AV that he may eat; AV ins. another; *qui*: EV LV that: AV who; *autem*: EV forsoth: LV but: AV om.; *infirmus*: EV syk, or vnstedefast: LV sijk: AV weak; *olus*: EV wortis or potage: LV wortis: AV herbs.

3. *is spernat*: EV LV he dispise: AV let him despise; *manducantem*: EV the man etynge: LV AV him that eateth; *qui*: EV LV that: AV which; *manducantem*: EV the man etynge: LV AV him that eateth; *judicet*: EV LV deme: AV judge; *enim*: EV sothli: LV AV for; *assumpsit*: EV hath takyn: LV hath take to hym: AV hath received. C. 1. 45 Sē þe fæstan wille, ne tāle hē nō ðone þe ete.

4. *judicas*: EV LV demest: AV judgest; *alienum*: EV another: LV anothris: AV another man's; *domino*: EV LV lord: AV master; *suo*: EV LV his: AV his own; *cadit*: EV fallith doun: LV fallith fro hym: AV falleth; *stabit*: EV LV schal stonde: AV shall be holden up; *autem*: EV forsoth: LV but: AV yea; *potens*: EV LV myȝte: AV able; *enim*: EV forsoth: LV AV for; *statuere*: EV to ordeyne or make stedefast: LV to make parfit: AV to make stand.

5. *nam*: EV LV forwhi: AV om.; *alius*: EV another: LV oon: AV one man; *judicat*: EV LV demeth: AV esteem-

eth; *diem inter diem*: EV LV day bitwixe dai: AV one day above another; *omnem*: EV LV ech: AV every; AV ins. alike; *unusquisque*: EV LV ech man: AV every man; *suo*: EV LV his: AV his own; *sensu*: EV LV wit: AV mind; *abundet*: EV habunde, or be plenteuous: LV encrees: AV let be fully persuaded.

6. *sapit*: EV sauerith, or vndirstondith: LV vnderstondith: AV regardeth; *sapit*: EV LV vnderstondith: AV regardeth; AV ins. it; AV ins. and he that regardeth not the day, to the Lord he doth not regard it; *et*: EV LV and: AV om.; *gratias agit*: EV LV doith thankyngis: AV giveth thanks; *Deo*: EV to the Lord: LV to God: AV God; *gratias agit*: EV LV doith thankyngis: AV giveth thanks; *Deo*: EV LV to God: AV God.

7. *nemo*: EV LV no man: AV none; *enim*: EV forsoth: LV AV for.

8. *enim*: EV sothli: LV AV for; LV AV ins. and; *Domini*: EV LV of the Lord: AV the Lord's.

9. *in*: EV in: LV for: AV to; *hoc*: EV LV this thing: AV this end; *enim*: EV sothli: LV forwhi: AV for; *mortuus est*: EV is deed: LV was deed: AV died; AV ins. both; *resurrexit*: EV LV roos azen: AV rose; AV ins. and revived; *et . . et*: EV and . . and: LV AV both . . and; *mortuorum*: EV AV dead: LV deed men; *vivorum*: EV LV quyke: AV living; *dominetur*: EV LV be Lord: AV might be Lord.

10. *autem*: EV forsothe: LV AV but; *quid*: EV LV what: AV why; *judicas*: EV LV demest: AV dost judge; *spernis*: EV LV dispisist: AV dost set at nought; *tribunal*: EV LV trone: AV judgment seat. C. 1. 241 Ealle wē sceolon standan æfter ðisum life ætforan Cr̄istes dōmsetle.

11. AV ins. as; *quoniam*: EV LV for: AV om.; *flectetur*: EV LV schal be bowid: AV shall bow; *omne*: EV LV ech: AV every; *omnis*: EV LV ech: AV every; *confitebitur*: EV LV schal knouleche: AV shall confess.

12. *itaque*: EV and so: LV therfor: AV so then; *unusquisque*: EV LV ech: AV every one; *pro*: EV LV for: AV of; *rationem*: EV LV resoun: AV account; *reddet*: EV LV schal zelde: AV shall give.

13. *non amplius*: EV LV no more : AV not any more ; *invicem*: EV togidere, or ech othir : LV ech other : AV one another ; *judicemus*: EV LV deme we : AV let us judge ; *hoc*: EV LV this thing : AV this ; *magis*: EV LV more : AV rather ; *judge*: EV LV deme : AV judge ; *ne ponatis*: EV LV that ȝe putte not : AV that no man put ; *offendiculum*: EV LV hirtyng : AV stumblingblock ; *scandalum*: EV LV sclaundre : AV occasion to fall ; *fratri*: EV LV to a brothir : AV in his brother's way.

14. *scio*: EV LV woot : AV know ; *confido*: EV LV triste : AV am persuaded ; *in*: EV LV in : AV by ; *quia*: EV for : LV AV that ; AV ins. there ; *commune*: EV comune, or vnclene : LV AV unclean ; *per ipsum*: EV LV bi hym : AV of itself ; *nisi*: EV LV no but : AV but ; *existimat*: EV LV demeth : AV esteemeth ; *esse*: EV for to be : LV AV to be.

15. *enim*: EV sothli : LV and : AV but ; *propter*: EV LV for : AV with ; AV ins. thy ; *contristatur*: EV be maad sory, or heuy in conscience : AV be maad sori in conscience : AV be grieved ; *secundum charitatem*: EV LV aftir charite : AV charitably ; *noli perdere*: EV LV nyle thou lese : AV destroy not ; *cibo*: EV LV thorouȝ thi mete : AV with thy meat.

16. *ergo*: EV LV therfor : AV then ; *blasphemetur*: EV be blasfemyd or dispisid : LV be blasfemed : AV let be evil spoken of ; *bonum*: EV LV good thing : AV good ; *nostrum*: EV LV oure : AV your.

17. *enim*: EV sothli : LV forwhi : AV for ; *regnum*: EV LV rewme : AV kingdom. C. 2.80 Godes rice nis hyt nāðer ne mete nē drync ; S., p. 50 Godes riche nis naht mete and drench, ac is rihtwisnesse, and sibsumnesse, and blisse in ðe hali gaste.

18. *enim*: EV forsoth : LV and : AV for ; *hoc*: EV LV this thing : AV these things ; *place*: EV LV plesith : AV is acceptable to ; *probatus est*: EV LV is proued : AV approved ; *hominibus*: EV LV to men : AV of men.

19. *itaque*: EV and so : LV AV therefore ; *quæ*: EV LV tho thingis that : AV the things which ; *pacis*: EV LV of peace : AV for peace ; *sunt*: EV LV ben : AV make ; *secte-*

*mur*: EV LV sue we: AV let us follow after; *que adificationis sunt*: EV tho thingis that ben of edificacioun, that is, to bylde soulis to heuene: LV tho thingis that ben of edificacioun: AV things wherewith may edify; *in invicem*: EV LV togidere: AV one . . another; *custodiamus*: EV LV kepe: AV om.

20. *noli destruere*: EV LV nyle thou distrie: AV destroy not; *quidem*: EV sothli: LV for: AV indeed; *munda*: EV LV clene: AV pure; *homini*: EV LV to the man: AV for that man; *qui*: EV LV that: AV who; *per*: EV LV bi: AV with; *offendiculum*: EV offendinge or sclaudre: LV offendyng: AV offence.

21. *non . . non*: EV LV not . . not: AV neither . . nor; *manducare*: EV for to ete: LV AV to eat; *et*: EV LV and: AV om.; *bibere*: EV for to drynke: LV AV to drink; *neque*: EV LV nether: AV nor; *in quo*: EV LV in what thing: AV anything whereby; *offenditur*: EV LV offendith: AV stumbleth; *scandalizatur*: EV LV is sclaudrid: AV is offended; *infirmatur*: EV is maad syk, or vnstedefast: LV is maad sijk: AV is made weak. C. i. 45 . . ðæt hit wære gōd ðæt mōn forēode flæsc qnd wīn for bisene his brōðrum.

22. EV ins. that; *penes*: EV LV anentis: AV to; AV ins. it; *beatus*: EV LV blessid: AV happy; *judicat*: EV demeth, or dampneth: LV demeth: AV condemneth; *quod*: EV LV that: AV which; *probat*: EV LV preueth: AV alloweth.

23. *autem*: EV forsoth: LV for: AV and; *discernit*: EV LV demeth: AV doubteth; *quia*: EV LV for: AV because; EV LV ins. it is; AV ins. he eateth; *omne quod*: EV LV al thing that: AV whatsoever; *autem*: EV forsoth: LV and: AV for.

15. i. *debemus*: EV LV owen: AV ought; *autem*: EV forsoth: LV but: AV then; *firmiores*: EV LV saddere: AV that are strong; *imbecillitates*: EV feblenesse: LV feblenesses: AV infirmities; *infirmorum*: EV syke men, or vnsadde in feith: LV sijke men: AV the weak; *sustinere*: EV for to susteyne or bere vp: LV to susteyne: AV to bear; *nobis*: EV LV to vssilf: AV ourselves; *placere*: EV LV plese: AV to

please. C. i. 241 Wē strange sceolon beran ðæra unstrængra byrðene.

2. *unusquisque*: EV LV ech: AV every one; *proximo*: EV LV to neigbore: AV neighbor; *placeat*: EV LV plese: AV let please; *in*: EV into : LV in : AV for; AV ins. his.

3. *etenim*: EV and forsoth: LV for: AV for even; *sibi*: EV LV to hymself: AV himself; *sed*: EV AV but: LV om.; *improperia*: EV reproys, or schenschipis: LV repreues: AV reproaches; *improperantium*: EV men displesinge: LV men dispisyng: AV them that reproached.

4. *quaecumque*: EV LV whateuere: AV whatsoever; *enim*: EV forsothe: LV AV for; AV ins. aforetime; *ad*: EV LV to : AV for; *doctrinam*: EV LV techynge: AV learning; EV ins. thei; LV ins. tho; *per*: EV LV bi: AV through; *habeamus*: EV LV haue: AV might have.

5. *autem*: EV forsothe: LV but: AV now; *solati*: EV solace or comfort: LV solace: AV consolation; *det*: EV LV ȝyue: AV grant; *vobis*: EV LV to ȝou: AV you; *idipsum sapere*: EV for to vndirstonde the same thing: LV to vndurstonde the same thing; AV to be likeminded; *in alterutrum*: EV LV ech into othere: AV one toward another; *secundum*: EV LV aftir: AV according to.

6. *unanimis*: EV of oo wille or witt: LV of o wille: AV with one mind; *honorificetis*: EV LV worschipe: AV glorify; *et*: EV LV and: AV even.

7. *propiter quod*: EV LV for which thing: AV wherefore; *suscipite*: EV LV take: AV receive; *invicem*: EV LV togidere: AV one another; *et*: EV and: LV AV also; *suscepit*: EV LV took: AV received; *vos*: EV LV ȝou: AV us; *in*: EV LV into: AV to; *honorem*: EV LV onour: AV glory.

8. *enim*: EV sothli: LV for: AV now; *fuisse*: EV for to haue be: LV AV that was; *ad confirmandas*: EV for to conferme: LV AV to confirm; *promissiones*: EV LV bi-heestis: AV promises; AV ins. made; *patrum*: EV LV of fadris: AV unto the fathers.

9. *gentes*: EV LV hethene men: AV Gentiles; *autem*: EV sothli: LV AV and; *super*: EV vpon: LV AV for; LV ins. owen; *honorare*: EV for to honoure: LV to onoure:

AV that might glorify ; AV ins. his ; *propterea* : EV LV ther-for : AV for this cause ; *confitebor* : EV LV schal knowleche : AV will confess ; *in* : EV in : LV AV among ; *gentibus* : EV LV hethene men : AV Gentiles ; *Domine* : EV LV Lord : AV om. ; *cantabo* : EV LV schal synge : AV sing.

10. *iterum* : EV eftsoone : LV eft : AV again ; *laetamini* : EV glade, or ioye : LV be glad : AV rejoice ; *gentes* : EV LV hethene men : AV Gentiles.

11. *iterum* : EV eftsoone : LV eft : AV again ; *laudate* : EV LV herie : AV praise ; *gentes* : EV LV hethene men : AV Gentiles ; *magnificate* : EV LV magnefie : AV laud ; *populi* : EV LV puplis : AV people.

12. *rursus* : EV LV eft : AV again ; *qui* : EV LV that : AV he that ; *exsurget* : EV AV shall rise : LV schal ryse vp ; *regere* : EV for to gouerne : LV to gouerne : AV to reign over ; *gentes* (twice) : EV LV hethene men : AV Gentiles ; *sperabunt* : EV LV schulen hope : AV shall trust.

13. *autem* : EV forsoth : LV and : AV now ; *repleat* : EV LV fulfille : AV fill ; *gaudio* : EV LV in ioye : AV with ; *abundatis* : EV habounde : LV encrees : AV may abound ; *et* : EV LV and : AV om. ; *virtute* : EV LV (in) vertu : AV through power.

14. *certus sum* : EV LV am certeyn : AV am persuaded ; *autem* : EV sotheli : LV AV and ; *mei* : EV LV om. : AV my ; *et* : EV and : LV om. : AV also ; *quoniam* : EV for : LV AV that ; *et* : EV and : LV AV also ; *ipsi* : EV ȝousilf ; LV AV om. ; *dilectione* : EV LV loue : AV goodness ; EV ins. ȝhe ; LV ins. and ȝe ben ; *repleti* : EV fulfillid : LV AV filled ; *scientia* : EV science, or kunnynge : LV kunnynng : AV knowledge ; *ita ut possitis* : EV LV so that ȝe moun : AV able also ; *alterutrum* : EV LV ech other : AV one another ; *monere* : EV LV moneste : AV to admonish.

15. *audacius* : EV more hardily : LV AV more boldly ; *autem* : EV sotheli : LV and : AV nevertheless ; *scripsi* : EV LV wroot : AV have written ; *ex parte* : EV of party : LV a parti : AV in some sort ; *in* : EV LV into : AV in ; *reducens* : EV aȝen bryngyng : LV bryngyng : AV putting ; *propter* : EV LV for : AV because of.

16. *sim* : EV LV be : AV should be ; *in* : EV in : LV

among : AV to ; *sanctificans* : EV I halwinge : LV and Y halewe : AV ministering ; *fiat accepta* : EV be maad acceptid : LV be acceptid : AV might be acceptable ; *oblatio* : EV LV offryng : AV offering up ; *gentium* : EV LV hethene men : AV Gentiles ; *et* : EV LV and : AV om. ; *sanctificata* : EV LV halewid : AV being sanctified ; *in* : EV LV in : AV by.

17. AV ins. whereof I may . . in those things which pertain ; *in* : EV LV in : AV through.

18. *enim* : EV forsoth : LV AV for ; *audeo* : EV LV dar : AV will dare ; *aliquid* : EV LV ony thing : AV any ; *loqui* : EV LV speke : AV to speak of ; *efficit* : EV makith : LV doith : AV hath wrought ; *in obedientiam* : EV LV into obedience : AV to make obedient ; *gentium* : EV LV of hethene men : AV Gentiles ; *verbo* : EV LV in word : AV by word ; *factis* : EV LV dedis : AV deed.

19. *in* : EV LV in : AV through ; *virtute* : EV LV vertu : AV mighty ; *signorum* : EV LV of tokenes : AV signs ; *prodigiorum* : EV LV of grete wondris : AV wonders ; *in* : EV LV in : AV by ; *virtute* : EV LV vertu : AV power ; *spiritus sancti* : EV LV Hooli Goost : AV Spirit of God ; *per circuitum* : EV by cumpas, or enuyroun : LV bi cumpas : AV round about ; *usque ad* : EV til vnto : LV to : AV unto ; LV ins. see ; *repleverim* : EV haue fulfillid : LV haue fillid : AV have fully preached.

20. *autem* : EV forsoth : LV and : AV yea ; *predicavi* : EV LV haue prechid : AV have strived to preach ; *hoc* : EV LV this : AV om. ; *alienum* : EV otheris : LV anotheres : AV another man's ; *fundamentum* : EV LV ground : AV foundation ; *adficarem* : EV LV bilde : AV should build.

21. EV LV ins. for ; *est annunciatum de eo* : EV LV it is teld of him : AV he was spoken of ; *audierunt* : EV LV herden : AV have heard.

22. *propter quod* : EV LV for which thing : AV for which cause ; *et* : EV LV om. : AV also ; *impediebar* : EV LV was lettid : AV have been hindered ; *plurimum* : EV LV ful myche : AV much ; *venire* : EV for to come : LV to come : AV from coming ; *et prohibitus sum usque adhuc* : EV and I am forbodyn til into g̃it : LV and Y am lettid to this tyme : AV om.

23. *vero*: EV forsoth: LV and: AV but; *ulterius*: EV LV ferthere: AV more; *non*: EV LV not: AV no; *habens*: EV I hauyng: LV Y haue: AV having; *regionibus*: EV LV cuntrees: AV parts; *cupiditatem*: EV couetyse: LV desire: AV great desire; *autem*: EV sothli: LV but: AV and; *habens*: EV AV having: LV Y haue; *veniendi*: EV of coming: LV AV to come; *ex multis jam precedentibus annis*: EV of many zeeris now goynge bifore: LV of many zeris that ben passid: AV these many years.

24. *cum*: EV LV whanne: AV whensoever; *proficisci caepero*: EV schal bygynne for to passe: LV bygynne to passe: AV take my journey; AV ins. I will come to you for; *spero*: EV LV hope: AV trust; *quod videam*: EV LV that Y schal se: AV to see; *præteriens*: EV passinge forth: LV in my goyng: AV in my journey; *a*: EV LV of: AV by; *deducar*: EV LV Y schal be led: AV to be brought on my way; *illuc*: EV LV thidur: AV thitherward; *vobis fructus fuero*: EV schal vsen zou: LV vse zou: AV be filled with your company; *ex parte*: EV LV in parti: AV somewhat.

25. *igitur*: EV LV therfor: AV but; *proficiscar*: EV LV schal passe forth: AV go; *ministrare*: EV for to mynstre: LV AV to minister.

26. *probaverunt*: EV proueden: LV han assaied: AV it hath pleased; AV ins. them of; *enim*: EV forsoth: LV AV for; *collationem*: EV collacioun, or gedrynge of moneye: LV zifte: AV contribution; *aliquam*: EV LV sum: AV certain; *facere*: EV for to make: LV AV to make; *in*: EV into: LV to: AV for; *pauperes*: EV LV pore men: AV poor; *sanctorum*: EV LV of seyntis: AV saints; *qui*: EV LV that: AV which; *in*: EV LV in: AV at.

27. *placuit*: EV LV pleside: AV hath pleased; *enim*: EV sothli: LV for: AV verily; *eis*: EV LV to hem: AV them; *eorum*: EV LV of hem: AV their; *nam*: EV forwhi: LV AV for; *spiritualium*: EV LV goostli thingis: AV spiritual thingis; *participes*: EV LV parteneris: AV partakers; *facti sunt*: EV LV ben maad: AV have been made; *gentiles*: EV LV hethene men: AV Gentiles; *debent*: EV LV thei owen: AV their duty is; *et*: EV and: LV AV also; *car-*

*nalibus*: EV LV fleischli thingis: AV carnal things; *ministrare*: EV for to mynstre: LV AV to minister.

28. *hoc*: EV LV this thing: AV this; *consummavero*: EV schal ende: LV haue endid: AV have performed; *assignavero*: EV assigne: LV haue asigned: AV have sealed; *eis*: EV hem: LV AV to them; *proficiscar*: EV LV schal passe: AV will come.

29. *scio*: EV LV woot: AV am sure; *autem*: EV forsoth: LV AV and; *veniens*: EV LV comyng: AV when I come; *in*: EV LV into: AV in; *abundantia*: EV haboundaunce, or plente: LV abundaunce: AV fulness; *evangelii*: EV LV om.: AV gospel.

30. *ergo*: EV LV therfor: AV now; *per*: EV LV bi: AV for . . . sake; *per*: EV LV bi: AV for; *charitatem*: EV LV charite: AV love; *sancti*: EV LV Hooli: AV om.; *Spiritus*: EV LV Goost: AV Spirit; *adjuvetis*: EV LV helpe: AV strive together with; *pro me*: EV AV for me: LV om.; *Deum*: EV LV Lord: AV God.

31. *liberer*: EV LV be delyuerid: AV may be delivered; *infidelibus*: EV vntrewe, or vnfeithful, men: LV vnfeithful men: AV them that do not believe; *qui sunt*: EV LV that ben: AV om.; *obsequii*: EV LV of seruyce: AV service; *oblatio*: EV LV offryng: AV om.; AV ins. which I have; *fiat*: EV LV be: AV may be; *sanc*tis**: EV LV to seyntis: AV of saints.

32. *veniam*: EV LV come: AV may come; *in*: EV LV in: AV with; EV LV ins. that; *refrigerer*: EV LV be refreischid: AV may be refreshed.

33. *autem*: EV sothli: LV and: AV now.

16. 1. *autem*: EV forsoth: LV and: AV om.; EV ins. britheren; *qua*e**: EV that: LV AV which; *in ministerio*: EV LV in seruyce: AV servant; *qua*e**: EV LV that: AV which; *in*: EV in: LV AV at.

2. *digne*: EV LV worthili: AV as becometh; *sanc*tis**: EV LV to seyntis: AV saints; *assistatis*: EV stonde nyȝ, or helpe: LV helpe: AV assist; *quocumque*: EV LV whateuere: AV whatsoever; *negotio*: EV nede, or thing: LV

**cause**: AV business; *indigerit*: EV LV schal nede: AV hath need; *etenim*: EV forsoth: LV AV for; *quoque*: EV and: LV AV om.; *astilli*: EV stood nyȝ, or helpide: LV helpide: AV hath been a succourer; *multis*: EV to many: LV many men: AV of many; *mihi ipsi*: EV to mesilf: LV mysilf: AV of myself also.

3. *salutare*: EV saluwe, or greet: LV AV greet.

4. *qui*: EV the whiche: LV which: AV who; *anima*: EV soule, or lyf: LV AV life; *suis*: EV LV her: AV their own; *supposuerunt*: EV LV vndurputtiden: AV have laid down; *quibus*: EV LV to whiche: AV unto whom; *solus*: EV LV aloone: AV only; *gratias ago*: EV LV do thankyngis: AV give thanks; *et*: EV and: LV AV also; *gentium*: EV LV hethene men: AV Gentiles.

5. EV LV ins. grete ze wel: AV ins. greet; *et*: EV LV and: AV likewise; *domesticam*: EV homeli: LV meyneal: AV that is in their house; *salutare*: EV LV grete wel: AV salute; *dilectum*: EV LV loued: AV well beloved; *mihi*: EV LV to me: AV my; *qui*: EV LV that: AV who; *primitivus*: EV LV firste: AV firstfruits; *in*: EV LV in: AV unto.

6. *salutare*: EV LV grete wel: AV greet; *que*: EV LV the whiche: AV who; *multum laboravit*: EV LV hath trauelid myche: AV bestowed much labor; *in*: EV LV in: AV on.

7. *salutare*: EV greeteth wel: LV grete wel: AV salute; *cognatos*: EV LV cosyns: AV kinsmen; *concaptivos*: EV euene-caytifs, or prisoneris: LV euen-prisouneris: AV fellow prisoners; *qui*: EV the which: LV which: AV who; *nobiles*: EV LV noble: AV of note; *qui*: EV the whiche: LV which: AV who; *et*: EV LV and: AV also.

8. *salutare*: EV greeteth wel: LV grete wel: AV greet; *dilectissimum*: EV LV most dereworth: AV beloved; *mihi*: EV LV to me: AV my.

9. *salutare*: EV LV grete wel: AV salute; *dilectum*: EV loued: LV derlyng: AV beloved.

10. *salutare*: EV LV grete wel: AV salute; *probum*: EV LV noble: AV approved.

11. *salutare*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which; *domo*: EV LV hous: AV household;

*salutate*: EV LV grete wel: AV salute; *cognatum*: EV LV cosyn: AV kinsman; *salutate*: EV greete we: LV grete wel: AV greet; *Narcissi*: EV LV Narciscies: AV of Narcissus; *domo*: EV LV hous: AV household; *qui*: EV LV that: AV which.

12. *salutate*: EV LV grete wel: AV salute; *qua*: EV the which wymmen: LV which wymmen: AV who; *laborant*: EV LV trauelen: AV labor; *salutate*: EV LV grete wel: AV salute; *charissimam*: EV LV most dereworthe womman: AV beloved; *qua*: EV LV that: AV which; *laboravit*: EV LV hath trauelid: AV laboured.

13. *salutate*: EV LV grete wel: AV salute.

14. *salutate*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which.

15. *salutate*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which.

16. *salutate*: EV greetith wel: LV grete  $\text{ze}$  wel: AV salute; *invicem*: EV LV togidere: AV one another; *in*: EV LV in: AV with; *oscula*: EV LV coss: AV kiss; *salutant*: EV LV greten wel: AV salute; *omnes*: EV LV alle: AV om.

17. *rogo*: EV LV preie: AV beseech; *autem*: EV forsoth: LV but: AV now; *ut observetis*: EV LV that  $\text{ze}$  aspie: AV mark; *qui*: EV LV that: AV which; *dissensiones*: EV LV discencions: AV divisions; *offendicula*: EV hirtyngis, or sclaudris: LV hirtyngis: AV offences; *præter*: EV LV bisidis: AV contrary to; *quam*: EV LV that: AV which; *faciunt*: EV LV make: AV cause; *declinate*: EV LV bowe awei: AV avoid; *ab*: EV LV fro: AV om.

18. *hujuscemodi*: EV LV suche men: AV they that are such; *enim*: EV sothly: LV AV for; *Christo*: EV LV to Crist: AV Christ; *suo*: EV LV her: AV their own; *ventri*: EV LV to wombe: AV belly; *dulces*: EV LV swete: AV good; *benedictiones*: EV LV blesyngis: AV fair speeches; *innocentium*: EV LV innocent men: AV the simple.

19. *enim*: EV sothli: LV but: AV for; *in omnem locum*: EV LV into euery place: AV unto all men; *divulgata est*: EV LV is pupplischid: AV is come abroad; *gaudeo*: EV ioye: LV haue ioye: AV am glad; *in vobis*: EV LV in

*sou*: AV on your behalf ; AV ins. yet ; *volo*: EV LV wole : AV would ; *esse*: EV for to be : LV to be : AV have ; *in bono* : EV LV in good thing : AV unto that which is good ; *in malo* : EV in yuel thing : LV in yuel : AV concerning evil. C. I. 45  
Ic wille ðæt gē sien wise tō gōde, qnd bilewite tō yfele.

20. *autem*: EV forsothe: LV AV and ; *conterat*: EV defoule: LV tredde: AV shall bruise ; *velociter*: EV LV swiftli: AV shortly ; AV ins. amen.

21. *salutat*: EV LV gretith wel : AV salute ; *adjutor* : EV LV helpere : AV workfellow ; EV LV ins. also ; *cognati* : EV LV cosyns : AV kinsmen.

22. *saluto*: EV LV grete wel : AV salute ; *Tertius* : EV the thridde : LV AV Tertius ; *qui* : EV LV that : AV who ; *scripsi* : EV haue writyn : LV AV wrote ; LV AV ins. this.

23. *salutat*: EV LV gretith wel : AV saluteth ; *hospes* : EV herborgere : LV AV host ; *universa* : EV LV al : AV whole ; *ecclesia* : EV LV chirche : AV of church ; *salutat*: EV LV gretith wel : AV saluteth ; *ararius* : EV tresorer, or kepere : LV tresorere : AV chamberlain.

24. LV AV ins. be.

25. *autem*: EV forsoth: LV and : AV now ; LV ins. onour and glorie be ; *potens* : EV LV myȝti : AV of power ; *confirmare*: EV LV conferme: AV stablish ; *juxta*: EV LV bi : AV according to ; *secundam*: EV vp : LV bi : AV according to ; *temporibus æternis*: EV LV in tymes euerlastinge : AV since the world began ; *taciti* : EV holdun stille, that is, not schewid : LV holdun style : AV which was kept secret.

26. *quod* : EV the which mysterie : LV which mysterie : AV but ; *patefactum est* : EV LV is maad opyn : AV is made manifest ; *secundum* : EV vp: LV bi : AV according to ; *æterni* : EV LV withouten bigynnnyng and endyng : AV everlasting ; *ad* : EV LV to : AV for ; *in* : EV LV in : AV to ; *gentibus* : EV LV hethene men : AV nations ; EV LV ins. the mysterie ; *cogniti* : EV LV knowun : AV made known.

27. *soli*: EV LV aloone : AV only ; *per* : EV LV bi : AV through ; *cui honor et* : EV LV to whom onour and ; AV om. ; LV AV ins. be ; *in sæcula sæculorum* : EV LV in to worldis of worldis : AV for ever.

## LATIN-ENGLISH GLOSSARIAL INDEX

[Except proper names, co-ordinate conjunctions, and the negative *non*, every Latin word has been included in this list, and every instance of its use recorded, with its equivalent in the later Wycliffite version. Since the list is intended primarily to offer facilities for the study of the English vocabulary, it has not been thought necessary to insist upon rigid consistency, as in the case of participles and infinitives translated by a clause; nor to give other forms of the Latin noun or adjective than the nominative singular, even when the plural is used in a different meaning from the singular. Head-words are given in strictly alphabetical order; nouns, adjectives, and participles in the nominative singular. Forms of pronouns, in alphabetical order, are given under the head of the nominative singular; forms of verbs, including participles, under the head of the infinitive. If, however, only a single form of a given pronoun or verb occurs, it is placed among the head-words. Variations in spelling are not recorded, except when the identity of the word seems hidden.]

**A.** *Ab*: fro, 4. 24, 5. 9, 6. 4, 6. 7,  
6. 9, 6. 18, 6. 22, 7. 2, 7. 3,  
7. 6, 8. 2, 8. 11, 8. 21, 8. 35,  
8. 39, 9. 3, 10. 7, 10. 9, 15. 19,  
15. 31, 16. 17; from, 5. 14;  
of, 1. 7, 1. 20, 3. 21, 10. 20,  
11. 26, 11. 27, 12. 21, 13. 1,  
15. 15, 15. 24.

*Abba*: abba, 8. 15.

*Abbrevians*: abreggynge, 9. 28.

*Abiiciamus*: caste awei, 13. 12.

*Abolita est*: is don avey, 4. 14.

*Abominaris*: wlatist, 2. 22.

*Absconditum*: hid, 2. 29.

*Absit*: God forbede, 3. 3, 3. 6,  
3. 31, 6. 2, 6. 15, 7. 7, 7. 13,  
9. 14, 11. 1, 11. 11.

*Absque*: withouten, 1. 31.

*Abstulero*: schal do waei, 11. 27.

*Abundantia*: abundaunce, 15. 29;  
plente, 5. 17.

*Abundare*:

*abundaret*: schulde be plenteouse, 5. 20.

*abundavit*: hath aboundid, 3. 7, 5. 15; was plenteouse, 5. 20.

*abundet*: be plenteouse, 6. 1; encrees, 14. 5.

*abundetis*: encrees, 15. 13.

*Abyssus*: helle, 10. 7.

*Acceptio*: accepcioun, 2. 11.

*Accessus*: niȝgoyng-to, 5. 2.

*Accipere*:

*acepimus*: han resseyued, 1. 5, 5. 11.

*acepistis*: han take, 8. 15.

*accepit*: took, 4. 11.

*acceptus*: accepted, 15. 16, 15. 31; acceptith, 4. 6; takun, 7. 8, 7. 11.

*accipiens*: (*that-clause*) 5. 17.

- Accusare:*  
*accusabilis:* schal accuse, 8. 33.  
*accusans:* (that-clause) 2. 15.
- Acquiescunt:* assenten, 2. 8.
- Acquirant:* geten, 13. 2.
- Actus:* dede, 12. 4.
- Ad:* at, 5. 1; for, 11. 14; into, 6. 19; (omitted) 1. 11; on, 8. 34; to, 1. 5, 1. 10, 1. 13, 2. 4, 3. 12, 3. 15, 3. 25, 3. 26, 4. 3, 4. 5, 4. 9, 4. 11, 4. 22, 4. 23, 5. 13, 5. 14, 6. 16, 7. 10, 8. 18, 8. 31, 10. 1, 10. 4, 10. 10, 10. 19, 10. 21, 12. 3, 15. 2, 15. 4, 15. 8, 15. 17, 15. 19, 15. 22, 15. 23, 15. 29, 15. 30, 15. 32, 16. 26.
- Adducere:*  
*adducam:* schal lede, 10. 19.  
*adducit:* ledith, 2. 4.
- Adhærens:* drawynge to, 12. 9.
- Adhuc:* zit, 3. 7, 5. 8, 6. 2, 8. 22, 9. 19; (omitted) 5. 6; to this tyme, 1. 13, 15. 22.
- Adjacet:* lieth to, 7. 18, 7. 21.
- Adjutor:* helper, 16. 3, 16. 9, 16. 21.
- Adjuvare:*  
*adjuvat:* helpith, 8. 26.  
*adjuvetis:* helpe, 15. 30.
- Adoptio:* adopcioun, 8. 15, 8. 23, 9. 4.
- Adultera:* auoutresse, 7. 3.
- Adulerabis:* schalt do letcherie, 13. 9.
- Adversus:* azens, 8. 33, 11. 2, 11. 18.
- Ædificarem:* bilde, 15. 20.
- Ædificatio:* edificacioun, 14. 19, 15. 2.
- Æmulari:*  
*æmulandum:* to folowe, 11. 14.  
*æmulentur:* sue, 11. 11.
- Æmulatio:* enuye, 10. 19, 13. 13; loue, 10. 2.
- Equitas:* equyte, 9. 28.
- Estimari:*  
*æstimantur:* ben demed, 9. 8.  
*æstimator sumus:* ben gessid, 8. 36.
- Eternus:* euerlastyng, 2. 7, 5. 21, 6. 22, 6. 23, 6. 25,
16. 25; withouten bigynnyng and endyng, 16. 26.
- Affectio:* loue, 1. 31.
- Afficiant:* punysche, 1. 24.
- Agere:*  
*agebant:* diden, 3. 13.  
*agis:* doist, 2. 1.  
*agit:* doith, 13. 4.  
*ago:* do, 7. 15, 7. 19.  
*agunt:* don, 1. 32, 2. 2, 2. 3.  
*egissent:* hadden don, 9. 11.
- Aguntur:* ben led, 8. 14.
- At:* seith, 15. 12.
- aiunt:* seien, 3. 8.
- Alienus:* anothris, 14. 4, 15. 20.
- Alioquin:* ellis, 3. 6, 11. 6, 11. 22.
- Aliquando:* sum tyme, 1. 10, 7. 9, 11. 30.
- Aliquis, aliquid:* ony, 11. 17; onything, 9. 11, 15. 18; sum, 1. 13, 11. 14, 15. 26; sumwhat, 1. 11.
- Alius:* another, 2. 21, 7. 3, 7. 23; another man, 14. 2; noon other, 8. 39; o . . another, 9. 21; one . . another, 14. 5; other, 13. 9.
- Alligata est:* is bounden, 7. 2.
- Altarium:* auter, 11. 3.
- Alter:* anothir man, 2. 1; another, 7. 4, 12. 5; one, 12. 5.
- Alterutrum:* ech othere, 15. 5, 15. 14.
- Altitudo:* heiznesse, 11. 33; heizth, 8. 39.
- Altus, altum:* hize thing, 11. 20, 12. 16.
- Amaritudo:* bitternesse, 3. 14.
- Ambulare:*  
*ambulamus:* goen, 8. 4.  
*ambulant:* wandren, 8. 1.  
*ambulas:* walkist, 14. 15.  
*ambulemus:* walke, 6. 4; wandle, 13. 13.
- Amen:* amen, 1. 25, 9. 5, 11. 36, 15. 33, 16. 24, 16. 27.
- Amissio:* loss, 11. 15.
- Amplius:* more, 3. 1, 14. 13.
- An:* or, 4. 10, 8. 35; whether, 2. 4, 3. 29, 6. 3, 7. 1, 9. 21, 11. 2; whether . . or, 4. 9.
- Anathema:* departid, 9. 3.

*Angelus*: aungel, 8. 38.  
*Angustia*: angwisch, 2. 9, 8. 35.  
*Anima*: lif, II. 3, 16. 4; soule, 2. 9, 13. 1.  
*Annuntiari*:  
*annuntiatum est*: is teld, 15. 21.  
*annuntiatur*: is schewid, 1. 8.  
*annuntietur*: be teld, 9. 17.  
*Annus*: zeer, 4. 19, 15. 23.  
*Ante*: bifor, 3. 18, 4. 17, II. 4, 14. 10, 16. 7; tofore, 1. 2.  
*Apostolatus*: office of apostle, 1. 5.  
*Apostolus*: apostle, 1. 1, II. 13, 16. 7.  
*Apparere*:  
*apparet*: seme, 7. 13.  
*apparui*: apperde, 10. 20.  
*Apprehenderunt*: han gete, 9. 30.  
*Appropinquavit*: hath neized, 13. 12.  
*Aptus*: able, 9. 22.  
*Apud*: anentis, 2. 11, 2. 13, 4. 2, 9. 14, 12. 16.  
*Arbitramur*: demen, 3. 28.  
*Arcarius*: tresorere, 16. 23.  
*Arena*: grauel, 9. 27.  
*Arma*: armuris, 6. 13, 13. 12.  
*Ascendet*: schal stie, 10. 6.  
*Aspis*: snake, 3. 13.  
*Assignavero*: haue asigned, 15. 28.  
*Assistatis*: helpe, 16. 2.  
*Assumere*:  
*assumite*: take, 14. 1.  
*assumpsit*: hath take, 14. 3.  
*Assumptio*: takyng vp, II. 15.  
*Astitit*: helppide, 16. 2.  
*Audacius*: more boldli, 15. 15.  
*Audere*:  
*audeat*: dar, 5. 7.  
*audeo*: dar, 15. 18.  
*audet*: is bold, 10. 20.  
*Audire*:  
*audiant*: here, II. 8.  
*audient*: schulen here, 10. 14.  
*audierunt*: han herd, 10. 14; herden, 10. 18, 15. 21.  
*Auditor*: herer, 2. 13.  
*Auditus*: heryng, 10. 16, 10. 17.  
*Auris*: eer, II. 8.  
*Aut*: nether, 1. 21; nether . . ether, 9. 11; or, 2. 15, 3. 1.

4. 13, 10. 7, 10. 14, II. 34,  
II. 35, 14. 4, 14. 10, 14. 21.  
*Autem*: and, 1. 13, 3. 19, 3. 22,  
4. 4, 4. 23, 5. 3, 5. 4, 5. 5,  
5. II, 5. 20, 6. 8, 6. 18, 6. 22,  
7. 8, 7. 9, 7. 16, 7. 20, 8. 8,  
8. 17, 8. 23, 8. 25, 8. 26, 8. 28,  
8. 30, 9. 10, 10. 20, II. 6,  
12. 5, 13. 1, 13. 2, 14. 23,  
15. 9, 15. 13, 15. 14, 15. 15,  
15. 20, 15. 29, 15. 33, 16. 1,  
16. 20, 16. 25; but, 2. 3, 2. 5,  
2. 8, 2. 10, 2. 17, 2. 25, 3. 4,  
3. 5, 3. 21, 4. 5, 5. 8, 5. 13,  
5. 16, 5. 20, 6. 10, 6. 11, 6. 17,  
7. 2, 7. 3, 7. 6, 7. 10, 7. 14,  
7. 17, 7. 18, 7. 23, 7. 25, 8. 6,  
8. 9, 8. 13, 9. 6, 9. 13, 9. 27,  
10. 6, 10. 10, 10. 17, 10. 21,  
II. 7, II. 20, II. 22, II. 28,  
II. 30, 12. 4, 13. 3, 13. 4,  
13. 12, 14. 1, 14. 2, 14. 4,  
14. 10, 15. 1, 15. 5, 15. 23,  
16. 17, 16. 18; for, 1. 17,  
3. 4, 8. 10, 8. 24, 8. 27, 14. 23;  
*she*, 9. 30; (omitted) 1. 27,  
6. 23, 8. 17, 10. 14, II. 17,  
14. 5; therfor, 12. 6.  
*Avaritia*: coucitise, 1. 29.  
*Avertat*: turne awei, II. 26.  
  
*Baptismum*: baptym, 6. 4.  
*Baptisati sumus*: ben baptisid,  
6. 3.  
*Barbarus*: barberyn, 1. 14.  
*Beatitudo*: blessidnesse, 4. 6, 4. 9.  
*Beatus*: blessid, 4. 7, 4. 8, 14. 22.  
*Bene*: wel, II. 20.  
*Benedicere*:  
*benedicite*: blesse, 12. 14.  
*benedictus*: blessid, 9. 5.  
*benedictus est*: is blessid, 1. 25.  
*Benedictio*: blessyng, 15. 29,  
16. 18.  
*Beneplacens*: wel plesyng, 12. 2.  
*Benignitas*: benygnyte, 2. 4.  
*Bibere*: drynke, 14. 21.  
*Blasphemare*:  
*blasphemamur*: ben blasfemed,  
3. 8.  
*blasphematur*: is blasfemed,  
2. 24.

<i>Blasphemare:</i>	
<i>blasphemetur</i> : be blasphemed,	3. 1, 3. 30, 4. 9, 4. 10, 4. 11.
14. 16.	4. 12, 15. 8.
<i>Bonitas</i> : goodness, 2. 4, 11. 22.	<i>Civitas</i> : city, 16. 23.
<i>Bonum</i> : good, 7. 18, 8. 28, 9. 11,	<i>Clamare</i> :
12. 9, 12. 21, 13. 4, 14. 21,	<i>clamamus</i> : crien, 8. 15.
15. 2; good man, 5. 7; good	<i>clamat</i> : crieth, 9. 27.
thing, 2. 10, 3. 8, 3. 12, 7. 13,	<i>Cælum</i> : heuene, 1. 18, 10. 6.
7. 15, 7. 18, 7. 19, 7. 21, 10.	<i>Cærpero</i> : bygynne, 15. 24.
15. 12, 17. 13. 3, 14. 16, 16. 19.	<i>Cogitatio</i> : thouȝt, 1. 21, 2. 15,
<i>Bonus</i> : good, 2. 7, 7. 12, 7. 16,	14. 1.
11. 24, 12. 2, 13. 3.	<i>Cognatus</i> : cosyn, 9. 3, 16. 7, 16. 11,
<i>Breviatus</i> : breggid, 9. 28.	16. 21.
<i>Cadere</i> :	<i>Cognitio</i> : knowyng, 3. 20.
<i>caderent</i> : schulden falle doun,	<i>Cognominaris</i> : art named, 2. 17.
11. 11.	<i>Cognoscere</i> :
<i>cadit</i> : fallith, 14. 4.	<i>cognitus</i> : knowun, 16. 26.
<i>cecerunt</i> : felden doun, 11. 22;	<i>cognoverunt</i> : knewen, 3. 17.
felden, 15. 3.	<i>cognovi</i> : knew, 7. 7.
<i>Cæcitas</i> : blyndnesse, 11. 25.	<i>cognovissent</i> : hadden knowe,
<i>Cæcus</i> : blynde man, 2. 19.	1. 21, 1. 32.
<i>Cantabo</i> : schal synge, 15. 9.	<i>cognovit</i> : knewe, 10. 19, 11. 34.
<i>Captio</i> : catchyng, 11. 9.	<i>Coheredes</i> : eiris togidere, 8. 17.
<i>Captivans</i> : makyng caitif, 7. 23.	<i>Collatio</i> : gifte, 15. 26.
<i>Caput</i> : heed, 12. 20.	<i>Coluerunt</i> : herieden, 1. 25.
<i>Carbones</i> : colis, 12. 20.	<i>Comessatio</i> : superflu feest, 13. 13.
<i>Carnalis</i> : fleischli, 7. 14;	<i>Commendare</i> :
fleischli thing, 15. 27.	<i>commendat</i> : comende, 3. 5;
<i>Caro</i> : fleisch, 1. 3, 2. 28, 3. 20,	comendith, 5. 8.
4. 1, 6. 19, 7. 5, 7. 18, 7. 25,	<i>commendo</i> : comende, 16. 1.
8. 1, 8. 3, 8. 4, 8. 5, 8. 6,	<i>Commune</i> : vnclene, 14. 14.
8. 7, 8. 8, 8. 9, 8. 12, 8. 13,	<i>Communicans</i> : ȝyuyng good,
9. 3, 9. 5, 9. 8, 11. 14, 13. 14,	12. 13.
14. 21.	<i>Commutaverunt</i> : chaungiden,
<i>Causa</i> : cause, 13. 4.	1. 25.
<i>Causati sumus</i> : han schewid bi	<i>Compatimur</i> : suffren togidere,
skile, 3. 9.	8. 17.
<i>Centum</i> : hundrid, 4. 19.	<i>Complaintatus</i> : plauntid togidere,
<i>Certus</i> : certeyn, 8. 38, 15. 14.	6. 5.
<i>Cervix</i> : necke, 16. 4.	<i>Compunction</i> : compuncion, 11. 8.
<i>Ceteri</i> : othere, 1. 13, 11. 7.	<i>Concaptivus</i> : euen-prisoner, 16. 7.
<i>Charissimus</i> : moost dere, 12. 19;	<i>Conclusio</i> : closide togidere, 11. 32.
most dereworthe, 11. 28,	<i>Concupibitus</i> : liggyng-by, 9. 10.
16. 12.	<i>Concupiscencia</i> : coueytise, 7. 8;
<i>Charitas</i> : charite, 5. 5, 5. 8, 8. 35,	coueytynge, 6. 12, 7. 7.
8. 39, 12. 10, 14. 15, 15. 30.	<i>Concupiscens</i> : schalt coueyte, 7. 7,
<i>Ciba</i> : fede, 12. 20.	13. 9.
<i>Cibus</i> : mete, 14. 15.	<i>Condelector</i> : delite togidere, 7. 22.
<i>Circuitus</i> : cumpas, 15. 19.	<i>Condemnare</i> :
<i>Circumcisio</i> : circumcisiooun, 2. 25,	<i>condemnas</i> : condempnest, 2. 1.
2. 26, 2. 27, 2. 28, 2. 29,	<i>condemnet</i> : condempneth, 8. 34.
	<i>Condamnatio</i> : condempnacioun,
	5. 16, 5. 18.

- Condignus*: worthi, 8. 18.  
*Confessio*: knowleching, 10. 10.  
*Confidere*:  
 - *confidis*: tristist, 2. 19.  
 - *confido*: trist, 14. 14.  
*Confirmare*: conferme, 16. 25.  
*confirmandas*: to conferme, 15. 8.  
*confirmandos*: (*that-clause*) I. II.  
*Confiteri*:  
*confitearis*: knoulechist, 10. 9.  
*confitebitur*: schal knouleche, 14. II.  
*confitebor*: schal knowleche, 15. 9.  
*Conformari*: be confourmyd, 12. 2.  
*Conformis*: lijk, 8. 29.  
*Confortatus est*: was coumfortid, 4. 20.  
*Confundere*:  
*confundetur*: schal be confoundid, 9. 33, 10. II.  
*confudit*: confoundith, 5. 5.  
*Congeres*: schalt gidere togidere, 12. 20.  
*Conglorificemur*: ben glorified togidere, 8. 17.  
*Conscientia*: conscience, 2. 15, 9. I, 13. 5.  
*Consentire*:  
*consentiens*: consentyng, 12. 16.  
*consentio*: consente, 7. 16.  
*consentiunt*: consenten, 1. 32.  
*Consepulti sumus*: ben togidere biried, 6. 4.  
*Consequi*:  
*consecuta est*: hath getun, 11. 7.  
*consecuti estis*: han gete, 11. 30.  
*consecutus*: getyng, 9. 25.  
*consecutus est*: hath getun, 11. 7.  
*consequantur*: geten, 11. 31.  
*Consideravit*: biheelde, 4. 19.  
*Consiliarius*: counselour, 11. 34.  
*Consolari*: be coumfortid togidere, 1. 12.  
*Consolatio*: coumfort, 15. 4.  
*Conspiciuntur*: ben biholdun, 1. 20.  
*Constituere*:  
*constituentur*: schulen be, 5. 19.  
*constituti sunt*: ben maad, 5. 19.
- Consummare*:  
*consummans*: makynge an end, 9. 28; (*that-clause*) 2. 27.  
*consummavero*: haue endid, 15. 28.  
*Contemnis*: dispisist, 2. 4.  
*Contentio*: strijf, 1. 29, 2. 8, 13. 13.  
*Conterat*: tredde, 16. 20.  
*Contigit*: hath feld, 11. 25.  
*Continuus*: contynuel, 9. 2.  
*Contra*: azens, 1. 26, 4. 18, 8. 31, 11. 24.  
*Contradicentes*: azenseide, 10. 21.  
*Contristatur*: be maad sori in conscience, 14. 15.  
*Contritio*: sorewe, 3. 16.  
*Contumelia*: dispit, 9. 21; wrong, 1. 24.  
*Contumeliosus*: debater, 1. 30.  
*Conveniunt*: ben couenable, 1. 28.  
*Cooperantur*: worchen togidere, 8. 28.  
*Cor*: herte, 1. 21, 1. 24, 2. 5, 2. 15, 2. 29, 5. 5, 6. 17, 8. 27, 9. 2, 10. I, 10. 6, 10. 8, 10. 9, 10. 10, 16. 18.  
*Coram*: bifor, 3. 20, 12. 17, 14. 22.  
*Corpus*: bodi, 1. 24, 4. 19, 6. 6, 6. 12, 7. 4, 7. 24, 8. 10, 8. 11, 8. 23, 12. I, 12. 4, 12. 5.  
*Corruptibilis*: deedli, 1. 23.  
*Corruptio*: corruptioun, 8. 21.  
*Creator*: creatour, 1. 25.  
*Creatura*: creature, 1. 20, 1. 25, 8. 19, 8. 20, 8. 21, 8. 22, 8. 39.  
*Credere*:  
*credendo*: bileuyng, 15. 13.  
*credent*: schulen bileue, 10. 14.  
*credens*: bileuyng, 4. II; (*that-clause*) 1. 16, 4. 5, 4. 24, 10. 4, 10. 21.  
*crederis*: bileuest, 10. 9.  
*crederunt*: bileueden, 3. 3, 11. 31; han bileued, 10. 14.  
*credidisti*: bileueden, 11. 30.  
*credidit*: bileued, 4. 3, 4. 18, 10. 16; thou hast bileued, 4. 17.  
*credimus*: bileuen, 6. 8; bileueden, 13. II.  
*credit*: schal bileue; 9. 33; bileueth, 10. 11; leueth, 14. 2.

<i>Credere:</i>	<i>Deducere:</i> lede doun, 10. 6.
<i>credita sunt:</i> weren bitakun, 3. 2.	<i>deducar:</i> schal be led, 15. 24.
<i>creditur:</i> bileueth, 10. 10.	<i>Defendens:</i> defendynge, 12. 19; (that-clause) 2. 15.
<i>credunt:</i> bileuen, 2. 8, 3. 22.	<i>Delibatio:</i> a litil part of that that is tasted, 11. 16.
<i>Crucifixus est:</i> is crucified, 6. 6.	<i>Delictum:</i> gilt, 5. 15, 5. 16, 5. 17, 5. 18, 5. 20, 11. 11, 11. 12; synne, 3. 25, 4. 25.
<i>Cubile:</i> bed, 13. 13.	<i>Descendet:</i> schal go doun, 10. 7.
<i>Cum:</i> whanne, 1. 21, 1. 32, 2. 14, 2. 16, 3. 4, 4. 19, 5. 8, 5. 10, 5. 13, 6. 20, 7. 5, 7. 9, 9. 11, 11. 17, 11. 27, 13. 11, 15. 24, 15. 28; while, 5. 6.	<i>Desiderare:</i>
<i>Cum:</i> with, 6. 4, 6. 8, 7. 3, 8. 32, 12. 15, 12. 18, 15. 10, 15. 32, 15. 33, 16. 14, 16. 15, 16. 20, 16. 24.	<i>desideret:</i> desirith, 8. 27. <i>desidero:</i> desire, 1. 11.
<i>Cunctus:</i> alle, 16. 4, 16. 26.	<i>Desiderium:</i> desir, 1. 24, 1. 27, 13. 14.
<i>Cupiditas:</i> desire, 15. 23.	<i>Destruere:</i> distrie, 14. 20.
<i>Cura:</i> bisynesse, 13. 14.	<i>destruatur:</i> be distruyed, 6. 6.
<i>Curvens:</i> rennynge, 9. 16.	<i>destruimus:</i> distruye, 3. 31.
<i>Curvaverunt:</i> han bowid, 11. 4.	<i>Detinere:</i>
<i>Custodiare:</i>	<i>detinebamur:</i> weren holdun, 7. 6.
<i>custodiamus:</i> kepe, 14. 19.	<i>detinent:</i> withholden, 1. 18.
<i>custodiat:</i> kepe, 2. 26.	<i>Detractor:</i> detractour, 1. 30.
<i>Damnare:</i>	<i>Dexter:</i> rigt half, 8. 34.
<i>damnatus est:</i> is dampned, 14. 23.	<i>Dicere:</i> (that-clause) 3. 8.
<i>damnavit:</i> dampnede, 8. 3.	<i>dicemus:</i> schulen seie, 3. 5, 4. 1, 6. 1, 7. 7, 8. 31, 9. 14, 9. 30.
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yngis, 1. 21.	<i>Honeste</i> : onestli, 13. 13.
<i>Gratis</i> : freli, 3. 24.	<i>Honor</i> : honour, 2. 7, 2. 10, 9. 21,
<i>Guttur</i> : throte, 3. 13.	13. 7, 15. 7, 16. 27; to wor-
	schipen, 12. 10.
<i>Habere</i> : ( <i>that-clause</i> ) 1. 28.	<i>Honorare</i> : onoure, 15. 9.
<i>habe</i> : haue, 14. 22.	<i>Honorificare</i> :
<i>habeam</i> : haue, 1. 10, 1. 13.	<i>honorificabo</i> : schal onoure,
<i>habeamus</i> : haue, 5. 1, 15. 4.	11. 13.
<i>habebis</i> : schalt haue, 13. 3.	<i>honorificetis</i> : worshipe, 15. 6.
<i>habemus</i> : han, 5. 2, 12. 4.	<i>Hora</i> : our, 13. 11.
<i>habens</i> : hadde, 9. 10; haue 3e,	<i>Hospes</i> : oost, 16. 23.
12. 18; hauyng, 2. 14; ( <i>that-</i>	<i>Hospitalitas</i> : hospitalite, 12. 13.
<i>clause</i> ) 2. 20, 8. 23, 12. 6;	<i>Hostia</i> : sacrifice, 12. 1.
Y haue, 15. 23.	<i>Hujuscemodi</i> : suche men, 16. 18.
<i>habent</i> : han, 2. 14, 10. 2, 12. 4.	<i>Humanus</i> : that thing that is of
<i>habeo</i> : haue, 15. 17.	man, 6. 19.
<i>habes</i> : hast, 14. 22.	<i>Humilis</i> : meke thing, 12. 16.
<i>habet</i> : hath, 4. 2, 8. 9, 9. 21.	
<i>habetis</i> : han, 6. 22.	<i>Ibi</i> : there, 9. 26.
<i>habui (odio)</i> : hatide, 9. 13.	<i>Idem</i> : same, 9. 21, 10. 12, 12. 4;
<i>habuisti</i> : hadden, 6. 21.	same thing, 2. 1.
<i>Habitat</i> : dwellith, 7. 17, 7. 18,	<i>Ideo</i> : therfor, 4. 16, 4. 22, 13. 5,
7. 20, 8. 9, 8. 11.	13. 6.
<i>Hæsitavit</i> : doutide, 4. 20.	<i>Idipsum</i> : same thing, 12. 16, 15. 5.
<i>Heres</i> : eir, 4. 13, 4. 14, 8. 17.	<i>Idolum</i> : maumet, 2. 22.
<i>Hic</i> : this, 8. 9.	<i>Igitur</i> : thanne, 5. 9; therfor,
<i>hæc</i> : this, 4. 9; these thingis,	2. 26, 5. 18, 7. 3, 7. 21, 7. 25,
8. 31.	9. 16, 15. 17, 15. 25, 15. 28,
<i>hi</i> : (omitted) 9. 8.	16. 19.
<i>his</i> : these, 8. 37, 15. 22.	<i>Ignis</i> : (omitted) 12. 20.
<i>hoc</i> : (omitted) 2. 3, 7. 15; that,	<i>Ignominia</i> : schenschipe, 1. 26.
7. 18, 10. 7; thilke, 7. 19;	<i>Ignorare</i> : ( <i>that-clause</i> ) 1. 13,
this, 3. 26, 7. 10, 9. 9, 10. 8,	11. 25.
11. 5, 11. 7, 11. 25, 11. 27,	<i>ignorans</i> : vnknowynge, 10. 3.
13. 9, 13. 10, 13. 11, 15. 20;	<i>ignoras</i> : knowist not, 2. 4.
this thing, 6. 6, 9. 17, 12. 20,	<i>ignoratis</i> : knownen not, 6. 3, 7. 1.
14. 9, 14. 13, 14. 18, 15. 28.	<i>Ille</i> :
<i>hos</i> : hem, 8. 30.	<i>illa</i> : it, 8. 23, 13. 3; sche, 9. 10.
<i>hunc</i> : this, 12. 2.	<i>illi</i> : on hym, 6. 9; thei, 11. 23;
<i>hujus</i> : this, 7. 24, 8. 18.	to him, 4. 3, 4. 22, 4. 23,
<i>hunc</i> : this, 3. 6, 5. 12, 15. 28.	11. 4, 11. 35, 12. 20, 14. 14.

*Ille:*

*illis*: hem, 1. 19, 10. 1, 11. 14,  
11. 17, 16. 17; tho thingis,  
6. 21; to hem, 1. 19, 2. 15,  
3. 2, 4. 11, 10. 2, 11. 8, 11. 9,  
11. 27, 15. 27.

*illius*: his, 2. 26.

*illo*: hym, 3. 20, 6. 4, 8. 32; *in illo*, therynne, 6. 2.

*illorum*: of hem, 3. 3, 6. 21,  
11. 11, 11. 12, 11. 30; to  
hem, 1. 19, 2. 15, 3. 2.

*illos*: hem, 1. 24, 1. 26, 1. 28,  
8. 30, 11. 11, 11. 23.

*illud*: it, 7. 17, 7. 20; that,  
7. 11; that thing, 7. 16, 7. 20;  
thilke, 7. 15.

*illum*: hym, 8. 32, 10. 9, 10. 11,  
10. 12, 12. 20, 14. 3, 14. 4,  
14. 15.

*Illuc*: thidur, 15. 24.

*Imago*: ymage, 1. 23, 8. 29.

*Imbecillitas*: feblenesse, 15. 1.

*Immunditia*: vnclemnesse, 1. 24,  
6. 19.

*Immutaverunt*: chaungiden, 1. 26.

*Imo*: zhe, 8. 34; zhis, 3. 29.

*Impediebar*: was lettid, 15. 22.

*Impertiar*: to parten, 1. 11.

*Impietas*: vnpite, 1. 18; wickid-  
nesse, 11. 26.

*Impius*: wickid man, 4. 5, 5. 6.

*Impiere*:

*impereretur*: were fulfillid, 8. 4.  
*implevit*: hath fulfillid, 13. 8.

*Impanitens*: vnrepentaunt, 2. 5.

*Impossibilis*: vnpossible, 8. 3.

*Improperans*: dispisynge, 15. 3.

*Improperum*: repreue, 15. 3.

*Impudicitia*: vnchastitee, 13. 13.

*Imputare*:

*imputabatur*: was rettid, 5. 13.  
*imputabitur*: arettide, 4. 8.

*imputatur*: is arettid, 4. 4.

*imputavit*: arettide, 4. 8.

*In*: axens, 2. 2, 9. 32; among,

1. 6, 8. 29, 11. 17, 15. 9.

15. 16, 16. 7; at, 16. 1; bi,

2. 29, 12. 21; for, 13. 6, 14. 9;

in, 1. 2, 1. 4, 1. 5, 1. 8, 1. 9,

1. 10, 1. 11, 1. 12, 1. 13, 1. 15,

1. 17, 1. 18, 1. 21, 1. 24, 1. 27,

1. 28, 2. 1, 2. 5, 2. 12, 2. 15,

2. 16, 2. 17, 2. 19, 2. 20, 2. 22,

2. 23, 2. 28, 2. 29, 3. 4, 3. 7,

3. 16, 3. 19, 3. 22, 3. 24, 3. 25,

3. 26, 4. 9, 4. 10, 4. 11, 4. 12,

4. 20, 4. 24, 5. 2, 5. 3, 5. 5, 5. 8,

5. 9, 5. 10, 5. 11, 5. 12, 5. 13,

5. 14, 5. 15, 5. 17, 6. 1, 6. 2, 6. 3,

6. 4, 6. 11, 6. 12, 6. 17, 6. 21,

6. 23, 7. 1, 7. 5, 7. 6, 7. 8,

7. 17, 7. 18, 7. 20, 7. 23, 8. 1,

8. 2, 8. 3, 8. 4, 8. 8, 8. 9,

8. 10, 8. 11, 8. 15, 8. 18,

8. 20, 8. 37, 8. 39, 9. 1, 9. 7,

9. 8, 9. 17, 9. 22, 9. 25, 9. 26,

9. 28, 9. 33, 10. 5, 10. 6,

10. 8, 10. 9, 10. 11, 10. 12,

11. 2, 11. 5, 11. 22, 11. 23,

11. 25, 11. 32, 11. 36, 12. 2,

12. 4, 12. 5, 12. 7, 12. 8,

12. 12, 13. 9, 13. 13, 13. 14,

14. 1, 14. 5, 14. 14, 14. 17,

14. 18, 14. 21, 14. 22, 15. 2,

15. 12, 15. 13, 15. 16, 15. 17,

15. 19, 15. 23, 15. 26, 15. 27,

15. 30, 15. 31, 15. 32, 16. 1,

16. 2, 16. 3, 16. 5, 16. 6,

16. 7, 16. 8, 16. 9, 16. 10,

16. 11, 16. 12, 16. 13, 16. 16,

16. 19, 16. 22, 16. 26; into,

1. 1, 1. 16, 1. 17, 1. 23, 1. 24,

1. 25, 1. 26, 1. 27, 1. 28, 2. 5,

2. 9, 2. 26, 3. 7, 3. 22, 4. 5,

4. 18, 5. 2, 5. 12, 5. 14, 5. 15,

5. 16, 5. 18, 5. 21, 6. 4, 6. 17,

6. 19, 6. 22, 8. 3, 8. 21, 8. 28,

9. 5, 9. 21, 9. 22, 9. 23, 9. 31,

10. 1, 10. 6, 10. 7, 10. 14,

10. 18, 10. 19, 11. 8, 11. 9,

11. 22, 11. 24, 11. 31, 11. 36,

13. 4, 15. 2, 15. 5, 15. 7,

15. 15, 15. 18, 15. 24, 15. 28,

15. 29, 16. 19, 16. 27; (omitted)

10. 19, 14. 19; (phrases)

*in manifesto*: openli, 2. 28; *in*

*invicem*: togidere, 14. 19; *to*,

1. 19, 2. 2, 9. 17, 15. 25, 15. 26.

*Incompositus*: vnmanerli, 1. 31.

*Incomprehensibilis*: incomprehen-

sible, 11. 33.

*Incorruptibilis*: vncorruptible,

1. 23.

<i>Incorruptio</i> : vncorruptioun, 2. 7.	<i>Instructus</i> : lerud, 2. 18.
<i>Incredulitas</i> : vnbileue, 3. 3. II. 20, II. 23, II. 30, II. 32.	<i>Intelligere</i> :
<i>Incura</i> : bowe down, II. 10.	<i>intellectus</i> : (that-clause) I. 20.
<i>Indignatio</i> : indignacioun, 2. 8.	<i>intelleixerunt</i> : vndirstoden, I. 32.
<i>Indigerit</i> : schal nede, 16. 2.	<i>intelligens</i> : vndurstondynge, 3. II.
<i>Induere</i> :	<i>intelligent</i> : schulen vndur- stonde, 15. 21.
<i>induamur</i> : be clothid, 13. 12.	<i>intelligo</i> : vndurstonde, 7. 15.
<i>induimini</i> : be clothid, 13. 14.	<i>Inter</i> : among, 2. 24, 12. 3; by- twixe, 2. 15, 14. 5.
<i>Indurat</i> : endurith, 9. 18.	<i>Interior</i> : ynnere, 7. 22.
<i>Inenarrabilis</i> : that moun not be teld out, 8. 26.	<i>Interitus</i> : deth, 9. 22.
<i>Inexcusabilis</i> : not excusid, I. 20; vnexcusable, 2. 1.	<i>Intermissio</i> : cessyng, I. 9.
<i>Infans</i> : zonge child, 2. 20.	<i>Interpellat</i> : preieth, 8. 34, II. 2.
<i>Infelicitas</i> : cursidnesse, 3. 16.	<i>Interrogabant</i> : axiden, 10. 20.
<i>Infelix</i> : vnceli, 7. 24.	<i>Intra</i> : withynne, 8. 23.
<i>Infert</i> : bryngith in, 3. 5.	<i>Intrare</i> :
<i>Infidelis</i> : vnfieithful man, 15. 31.	<i>intraret</i> : entride, II. 25.
<i>Infirmari</i> :	<i>intravit</i> : entride, 5. 12.
<i>infirmitabatur</i> : was sijk, 8. 3.	<i>Inutilis</i> : vnprofitable, 3. 12.
<i>infirmatur</i> : is maad sijk, 14. 21.	<i>Invenire</i> :
<i>informatus est</i> : was maad vn- stidfast, 4. 19.	<i>invenio</i> : fynde, 7. 18, 7. 21.
<i>Infirmitas</i> : infirmyte, 8. 26; vn- stidefastnesse, 6. 19.	<i>invenisse</i> : (that-clause) 4. 1.
<i>Infirmus</i> : sijk, 5. 6, 14. 2; sijk man, 14. 1, 15. 1.	<i>inventum est</i> : was foundun, 7. 10.
<i>Ingemiscit</i> : sorewith, 8. 22.	<i>inventus sum</i> : am foundun, 10. 20.
<i>Inhabitans</i> : that dwellith, 8. 11.	<i>Inventor</i> : fynder, I. 30.
<i>Inhonoras</i> : vnwerschipist, 2. 23.	<i>Investigabilis</i> : vnsearchable, II. 33.
<i>Inimicus</i> : enemy, 5. 10, 8. 7. II. 28, 12. 20.	<i>Invicem</i> : eche . . othere, 12. 10, 14. 13; (omitted) 2. 15; togidere, I. 12, 12. 10, 12. 16, 13. 8, 14. 19, 15. 7, 16. 16; <i>in invicem</i> , togidere, I. 27.
<i>Iniquitas</i> : wickidnesse, I. 29, 2. 8, 3. 5, 4. 7, 6. 13, 6. 19, 9. 14.	<i>Invidia</i> : enuye, I. 29.
<i>Iniquus</i> : wickid, 3. 5.	<i>Invisibilis</i> : vnuysible thing, I. 20.
<i>Injustitia</i> : vnriztwisnes, I. 18; wickidnesse, I. 18.	<i>Invoke</i> :
<i>Innocens</i> : innocent man, 16. 18.	<i>invocabunt</i> : schulen inwardli- clepe, 10. 14.
<i>Inobedientia</i> : inobedience, 5. 19.	<i>invocant</i> : inwardlicepen, 10. 12.
<i>Inserere</i> : sette in, II. 23.	<i>invocauerit</i> : schal inwardliclep- 10. 13.
<i>inserar</i> : be graffid in, II. 19.	<i>Ipse</i> : he, 3. 26, 8. 29; ilke, 8. 16, 8. 26; mysilf, 7. 25, 9. 3.
<i>inserentur</i> : schulen be set yn, II. 23, II. 24.	<i>ipsa</i> : ilke, 8. 21; sche, 16. 2.
<i>insertus es</i> : art graffid, II. 27;	<i>ipsi</i> : to hym, II. 36; (omitted) 15. 14; thei, 2. 14, II. 31, 13. 2; vssilf, 8. 23.
art set in, II. 24.	<i>ipsius</i> : his, 3. 24, 3. 25, 5. 9, 5. 10, 6. 3; of hym, I. 20, 3. 7, 5. 10.
<i>Insipiens</i> : vnwise, I. 21, I. 31, 10. 19; vnwise man, I. 14, 2. 20.	
<i>Instans</i> : bisy, 12. 12; <i>instantia</i> , present thingis, 8. 38.	
<i>Instauratur</i> : is instorid, 13. 9.	

<i>Ipse</i> :	
<i>ipso</i> : hym, 11. 36.	6. 19, 7. 6, 11. 31, 12. 5,
<i>ipsorum</i> : of hem, 2. 15.	15. 14, 15. 19; so that, 1. 15.
<i>ipsum</i> : him, 4. 23, 5. 9, 11. 36,	<i>Itaque</i> : and so, 7. 4; thanne,
14. 14; (omitted) 9. 17.	9. 19; therfor, 7. 12, 12. 1,
<i>Ira</i> : wraththe, 1. 18, 2. 5, 2. 8,	13. 2, 14. 12, 14. 19.
3. 5, 4. 15, 5. 9, 9. 22, 10. 19,	
12. 19, 13. 4, 13. 5.	<i>Iter</i> : weie, 1. 10.
<i>Is</i> : he, 14. 3.	<i>Iterum</i> : eft, 15. 10, 15. 11; eft-
<i>ea</i> : it, 10. 5; tho, 4. 17; tho	soone, 8. 15, 11. 23.
thingis, 1. 20, 1. 28, 1. 32,	
2. 3, 2. 14, 4. 17.	<i>Jam</i> : now, 6. 9, 7. 17, 11. 6, 13. 11,
<i>eam</i> : her, 16. 2; it, 8. 20;	14. 15; (omitted) 4. 19, 7. 20,
(omitted) 1. 12; that, 6. 17.	15. 23.
<i>ei</i> : hir, 16. 2; hym, 1. 3,	<i>Judicare</i> :
1. 9; to hym, 4. 4, 4. 5, 4. 18,	<i>judicabit</i> : schal deme, 2. 16,
9. 12, 9. 20, 10. 14, 11. 35,	2. 27, 3. 6.
13. 4, 14. 14, 16. 26; to that,	<i>judicabuntur</i> : schulen be demyd,
4. 16.	2. 12.
<i>eis</i> : hem, 16. 14, 16. 15; to	<i>judicaris</i> : art demed, 3. 4.
hem, 9. 26.	<i>judicas</i> : demest, 2. 1, 2. 3,
<i>ejus</i> : hir, 7. 2, 7. 3; his, 1. 5,	14. 4, 14. 10.
1. 9, 2. 4, 2. 6, 2. 18, 3. 26,	<i>judical</i> : demeth, 14. 5, 14. 22.
4. 5, 4. 13, 5. 10, 6. 5, 6. 12,	<i>judicate</i> : deme, 14. 13.
8. 9, 9. 19, 11. 33, 11. 34,	<i>judicemus</i> : deme, 14. 13.
12. 20, 15. 10, 16. 13, 16. 15;	<i>judicet</i> : deme, 14. 3.
of him, 1. 20, 8. 11; of that	<i>judicor</i> : am demed, 3. 7.
thing, 6. 16.	<i>Judicium</i> : doom, 2. 2, 2. 3, 2. 5,
<i>eo</i> : him, 15. 21; it, 1. 17;	5. 16, 11. 33.
that thing, 14. 22.	<i>Justificare</i> :
<i>erorum</i> : her 1. 24, 3. 13, 3. 18,	<i>justificabitur</i> : schal be iusti-
11. 27, 15. 27, 16. 5; of hem,	fied, 3. 20.
1. 21, 1. 26, 2. 19, 3. 13, 3. 15,	<i>justificabuntur</i> : schulen be maad
3. 16, 10. 18, 11. 9, 11. 10,	iust, 2. 13.
11. 12, 11. 15, 15. 27; of tho	<i>justificans</i> : iustifyng, 3. 26.
thingis, 15. 18; tho, 1. 18.	<i>justificari</i> : be iustified, 3. 28.
<i>eos</i> : hem, 2. 2, 2. 3, 3. 9, 5. 14,	<i>justificat</i> : iustifieth, 3. 30, 4. 5,
11. 22, 16. 10, 16. 11, 16. 17.	8. 33.
<i>eum</i> : hym, 3. 22, 3. 26, 4. 5,	<i>justificatus</i> : ben iustified, 3. 24;
4. 24, 8. 20, 8. 37, 15. 11,	iustified, 5. 1, 5. 9.
15. 12; it, 9. 33; that, 1. 26.	<i>justificatus est</i> : is iustified, 4. 2,
<i>id</i> : (omitted) 2. 27; that, 1. 12,	6. 7.
9. 8, 10. 6.	<i>justificavit</i> : iustifie, 8. 30.
<i>ii</i> : thei, 11. 24; these, 8. 14, 9. 6.	<i>justificeris</i> : be iustified, 3. 4.
<i>iis</i> : to hem, 2. 7, 2. 8, 3. 19,	<i>Justificatio</i> : iustefiying, 4. 25, 5. 18,
4. 12, 8. 1, 8. 28, 10. 20,	8. 4, 8. 10; iustificacioun,
15. 27, 15. 28.	5. 16.
<i>Iste</i> :	<i>Justitia</i> : rigtwisnesse, 1. 17, 1. 32,
<i>istam</i> : this, 5. 2.	2. 26, 3. 5, 3. 21, 3. 22, 3. 25,
<i>isti</i> : these, 11. 31.	3. 26, 4. 3, 4. 5, 4. 6, 4. 9,
<i>Ita</i> : so, 1. 15, 1. 20, 5. 12, 5. 15,	4. 11, 4. 13, 4. 22, 4. 23, 5. 17,
5. 16, 5. 19, 5. 21, 6. 4, 6. 11,	5. 18, 5. 21, 6. 13, 6. 16, 6. 18,
	6. 19, 6. 20, 9. 30, 9. 31, 10. 3,
	10. 4, 10. 5, 10. 6, 10. 10, 14. 17.

- Justus*: iust, 2. 13, 3. 8, 3. 10,  
3. 26, 5. 19, 7. 12; iust man,  
1. 17, 5. 7; iȝtiful, 2. 5.
- Juxta*: bi, 16. 25.
- Labium*: lippe, 3. 13.
- Laborare*:
- laborant*: trauelen, 16. 12.
  - laboravit*: hath trauelid, 16. 6,  
16. 12.
- Latamini*: be glad, 15. 10.
- Lapis*: stoon, 9. 32, 9. 33.
- Laqueum*: grym, 11. 9.
- Laudate*: herie, 15. 11.
- Laus*: preisyng, 2. 29, 13. 3.
- Legistatio*: ȝyuyng of the law, 9. 4.
- Lex*: lawe, 2. 12, 2. 13, 2. 14, 2. 15,  
2. 17, 2. 18, 2. 20, 2. 23, 2. 25,  
2. 26, 2. 27, 3. 19, 3. 20, 3. 21,  
3. 27, 3. 28, 3. 31, 4. 13, 4. 14,  
4. 15, 4. 16, 5. 13, 5. 20, 6. 14,  
6. 15, 7. 1, 7. 2, 7. 3, 7. 4,  
7. 5, 7. 6, 7. 7, 7. 8, 7. 9, 7. 12,  
7. 14, 7. 16, 7. 21, 7. 22, 7. 23,  
7. 25, 8. 2, 8. 3, 8. 4, 8. 7,  
9. 31, 10. 4, 10. 5, 13. 8, 13. 10.
- Liber*: fre, 6. 20.
- Liberare*:
- liberabit*: schal delyuer, 7. 24.
  - liberabitur*: schal be delyuered,  
8. 21.
  - liberata est*: is delyuered, 7. 3.
  - liberatus*: delyuered, 6. 18, 6. 22.
  - liberavit*: hath delyuerid, 8. 2.
  - liberer*: be delyuerid, 15. 31.
- Liberitas*: liberte, 8. 21.
- Lingua*: tungue, 3. 13, 14. 11.
- Littera*: lettre, 2. 27, 2. 29, 7. 6.
- Locus*: place, 9. 26, 12. 19, 15. 23,  
16. 19.
- Longanimitas*: long abidyng, 2. 4.
- Loqui*: speke, 15. 18.
- loquitur*: spekith, 3. 19.
  - loquor*: speke, 7. 1.
- Lumen*: liȝt, 2. 19.
- Lutum*: cley, 9. 21.
- Lux*: liȝt, 13. 12.
- Magnus*: greet, 9. 2.
- Major*: more, 9. 12.
- Maledicere*: curse, 12. 14.
- Maledictio*: cursyng, 3. 14.
- Malignitas*: yuel wille, 1. 29.
- Malitia*: malice, 1. 29.
- Malum*: yuel, 2. 9, 9. 11, 12. 9,  
12. 17, 12. 21, 13. 3, 13. 4,  
13. 10, 14. 20, 16. 19; yuel  
thing, 1. 30, 3. 8, 7. 15, 7. 19,  
7. 21.
- Mandatum*: comaundement, 7. 9,  
7. 10, 7. 11, 7. 12, 7. 13;  
maundement, 7. 8, 13. 9.
- Manducare*: that mai ete, 14. 2;  
ete, 14. 21.
- manducans*: (*that-clause*) 14. 3.
  - manducat*: etith, 14. 3, 14. 6,  
14. 20.
  - manducaverit*: etith, 14. 23.
  - manducet*: ete, 14. 2.
- Manere*:
- maneret*: schulde dwelle, 9. 11.
  - manet*: dwellith, 4. 9.
- Manifestare*:
- manifestata est*: is schewid,  
3. 21.
  - manifestavit*: hath schewid,  
1. 19.
- Manifestus*: opene, 2. 28; schewid,  
1. 19; *in manifesto*: openli,  
2. 28.
- Manus*: hond, 10. 21.
- Mare*: see, 9. 27.
- Masculus*: man, 1. 27.
- Massa*: gobet, 9. 21; hool gobet,  
11. 16.
- Mater*: modir, 16. 13.
- Membrum*: membre, 6. 13, 6. 19,  
7. 5, 7. 23, 12. 4, 12. 5.
- Memoria*: mynde, 1. 9, 15. 15.
- Mendacium*: leesyng, 1. 25, 3. 7.
- Mendax*: liere, 3. 4.
- Mens*: soule, 7. 23, 7. 25.
- Mensa*: boord, 11. 9.
- Mensura*: mesure, 12. 3.
- Mentior*: lye, 9. 1.
- Merces*: mede, 1. 27, 4. 4.
- Meus*: my, 1. 8, 1. 9, 1. 10, 2. 16,  
3. 7, 7. 4, 7. 18, 7. 23, 9. 1,  
9. 2, 9. 3, 9. 17, 9. 25, 9. 26,  
11. 3, 11. 13, 11. 14, 15. 31.

16. 4, 16. 7, 16. 9, 16. 11, 16. 21, 16. 25; myn, 1. 12, 10. 1, 10. 21, 16. 3, 16. 13, 16. 21, 16. 23; (omitted) 15. 14.	<i>Mori</i> : <i>mortuus fuerit</i> : is deed, 7. 2, 7. 3. <i>mortuus sum</i> : was deed, 7. 10.
<i>Millia</i> : thousyndes, 11. 4.	<i>Mors</i> : deth, 1. 32, 5. 10, 5. 12, 5. 14, 5. 17, 5. 21, 6. 3, 6. 4, 6. 5, 6. 9, 6. 16, 6. 21, 6. 23, 7. 5, 7. 6, 7. 10, 7. 13, 8. 2, 8. 6, 8. 38; synne, 7. 24.
<i>Minister</i> : mynystre, 13. 4, 13. 6, 15. 8, 15. 16.	<i>Mortalis</i> : deedli, 6. 12, 8. 11.
<i>Ministerium</i> : mynsterie, 11. 13; seruise, 12. 7, 16. 1.	<i>Mortificare</i> :
<i>Ministrare</i> : mynystre, 15. 25, 15. 27. <i>ministrando</i> : mynys- tryng, 12. 7.	<i>mortificamur</i> : ben slain, 8. 36. <i>mortificati estis</i> : ben maad deed, 7. 4. <i>mortificaveritis</i> : sleep, 8. 13.
<i>Misereri</i> :	<i>Mulier</i> : womman, 7. 2.
<i>misereatur</i> : haue mercy, 11. 32.	<i>Multo</i> : myche, 5. 9, 5. 10, 5. 15, 5. 17.
<i>miserebor</i> : schal haue merci, 9. 15.	<i>Mulum</i> : myche, 3. 2, 16. 6, 16. 12.
<i>miserans</i> : hauyng merci, 9. 16.	<i>Multus</i> : greet, 9. 22; many, 4. 17, 4. 18, 5. 15, 5. 16, 5. 19, 8. 29, 12. 4, 12. 5, 15. 23; many men, 16. 2.
<i>misereor</i> : haue merci, 9. 15.	<i>Mundus</i> : clene, 14. 20.
<i>miseretur</i> : hath merci, 9. 18, 12. 8.	<i>Mundus</i> : world, 1. 8, 1. 20, 3. 6, 3. 19, 4. 13, 5. 12, 5. 13, 11. 12, 11. 15.
<i>Misericordia</i> : merci, 1. 31, 9. 15, 9. 23, 9. 25, 11. 30, 11. 31, 12. 1, 15. 9.	<i>Mutaverunt</i> : chaungiden, 1. 23.
<i>Mittere</i> :	<i>Mysterium</i> : mysterie, 11. 25, 16. 25.
<i>mittam</i> : schal sende, 10. 19.	
<i>mittantur</i> : be sent, 10. 15.	
<i>mittens</i> : sente, 8. 3.	
<i>Modum</i> : wise, 3. 2; maner, 7. 13.	
<i>Macchari</i> :	
<i>machandum</i> : (that-clause) 2. 22.	
<i>maccharis</i> : doist letcherie, 2. 22.	
<i>Monere</i> : moneste, 15. 14.	
<i>Mori</i> : die, 5. 7.	
<i>moriemini</i> : schulen die, 8. 13.	
<i>morimur</i> : dien, 14. 8.	
<i>moritur</i> : dieth, 5. 7, 6. 9, 14. 7.	
<i>mortui sumus</i> : ben deed, 6. 2, 6. 8.	
<i>mortui sunt</i> : ben deed, 5. 15.	
<i>mortuum erat</i> : was deed, 7. 8.	
<i>mortuum est</i> : is deed, 8. 10.	
<i>mortuus</i> : deed, 6. 11; deed man, 1. 4, 4. 17, 6. 13, 11. 9, 11. 15, 14. 9; deeth, 4. 24, 6. 4, 6. 9, 7. 4, 8. 11, 10. 7, 10. 9.	
<i>mortuus est</i> : diede, 5. 6, 14. 15; is deed, 6. 7; was deed, 5. 9, 6. 10, 8. 34, 14. 9.	

- Nescire*:  
*nesciebam*: wiste not, 7. 7.  
*nescimus*: witen not, 8. 26.  
*nescitis*: witen not, 6. 16, 11. 2.
- Nihil*: no thing, 8. 1, 14. 14.
- Nisi*: but, 7. 7, 9. 29, 10. 15, 11. 15, 13. 1, 13. 8; but for, 7. 7; no but, 14. 14.
- Nobiles*: noble, 16. 7.
- Nolle*:  
*noli*: nyle, 11. 18, 11. 20, 12. 21, 14. 15, 14. 20.  
*nolite*: nyle, 12. 2, 12. 14, 12. 16.  
*nolo*: nyle, 1. 13; wole not, 7. 16, 7. 19, 7. 20, 11. 25.
- Nomen*: name, 1. 5, 2. 24, 9. 17, 10. 13, 15. 9.
- Nominatus est*: was named, 15. 20.
- Non*: nay, 3. 27.
- Nondum*: not yet, 9. 11.
- Nonne*: whethir . . . not, 2. 26, 3. 29.
- Nos*: (omitted) 9. 24; vs, 4. 24, 8. 23, 8. 31, 8. 35, 8. 37, 8. 39; we, 3. 8, 6. 4, 8. 23, 13. 11, 15. 1.
- nobis*: to vs, 5. 5, 8. 32, 9. 29, 12. 6; to vssilf, 15. 1; vs, 4. 24, 5. 8, 5. 9, 8. 4, 8. 18, 8. 26, 8. 31, 8. 32, 8. 34.
- nostrum*: of vs, 14. 7, 14. 12; vs, 4. 16.
- Nos ipsi*: we vssilf, 8. 23.
- Noscere*:  
*nosti*: hast knowe, 2. 18.  
*notum est*: is knowun, 1. 19.  
*notus*: knowun, 9. 22.
- Noster*: (omitted) 16. 18; oure, 1. 4, 1. 7, 3. 5, 4. 1, 4. 12, 4. 24, 4. 25, 5. 1, 5. 5, 5. 11, 5. 21, 6. 6, 6. 11, 6. 23, 7. 5, 7. 25, 8. 16, 8. 23, 8. 26, 8. 39, 9. 10, 10. 16, 13. 11, 14. 16, 15. 4, 15. 6, 15. 30, 16. 1, 16. 9, 16. 20, 16. 24.
- Notitia*: knowyng, 1. 28.
- Novitas*: newnesse, 6. 4, 7. 6, 12. 2.
- Nox*: nyȝt, 13. 12.
- Nuditas*: nakidnesse, 8. 25.
- Nullus*: no man, 12. 17.
- Numerus*: noumble, 9. 27.
- Numquid*: whethir, 3. 3, 3. 5, 9. 14, 9. 20, 10. 18, 10. 19, 11. 1, 11. 11.
- Nunc*: now, 3. 21, 5. 9, 5. 11, 6. 19, 6. 21, 6. 22, 7. 6, 7. 17, 8. 1, 11. 30, 11. 31, 13. 11, 15. 23, 15. 25, 16. 26.
- Obedientia*: obedience, 15. 18, 16. 19.
- Obedire*:  
*obediatis*: obeische, 6. 12.  
*obediendum*: to obeie, 1. 5, 6. 16.  
*obediens*: obeschynge, 1. 30.  
*obedistis*: han obeischid, 6. 17.  
*obeditis*: han obeschid, 6. 16.  
*obedient*: obeien, 10. 16.
- Obeditio*: obedience, 5. 19, 6. 16, 16. 26.
- Oblatio*: offryng, 15. 16, 15. 31.
- Obscurare*:  
*obscuratum est*: was derkid, 1. 21.  
*obscurentur*: ben maad derk, 11. 10.
- Obsecrare*:  
*obsecrans*: biseche, 1. 10.  
*obsecro*: biseche, 12. 1, 15. 30.
- Obsecratio*: biseching, 10. 1.
- Obsequium*: seruyce, 9. 4, 12. 1, 15. 31.
- Observare*:  
*observes*: kepe, 2. 25.  
*observetis*: aspie, 16. 17.
- Obstruatur*: be stoppid, 3. 19.
- Occasio*: occasiouun, 7. 8, 7. 11.
- Occidere*:  
*occiderunt*: han slayn, 11. 3.  
*occides*: schalt sie, 13. 9.  
*occidit*: slow, 7. 11.
- Occisio*: slauȝtir, 8. 36.
- Occultum*: priuy thing, 2. 16.
- Oculus*: ize, 3. 18, 11. 8, 11. 10.
- Odibilis*: hateful, 1. 30.
- Odisse*:  
*odi*: hate, 7. 15.  
*odiens*: hatynge, 12. 9.
- odium (habui)*: hatide, 9. 13.
- Offendere*:  
*offenderunt*: offendiden, 11. 11;  
*spurneden*, 9. 32.  
*offenditur*: offendith, 14. 21.

- Offendiculum*: hirting, 14. 13,  
16. 17; offendyng, 14. 20.
- Offensio*: officioum, 9. 32, 9. 33.
- Oleaster*: wielde olyue tre, 11. 17,  
11. 24.
- Oliva*: olyue tre, 11. 17, 11. 24.
- Olus*: wortis, 14. 2.
- Omnis*: alle, 1. 5, 1. 6, 1. 7, 1. 8,  
1. 18, 1. 29, 3. 2, 3. 9, 3. 12,  
4. 16, 5. 12, 5. 18, 7. 8, 8. 32,  
9. 6, 9. 7, 10. 12, 10. 18,  
11. 26, 11. 32, 12. 3, 12. 4,  
12. 17, 12. 18, 13. 7, 14. 10,  
15. 11, 15. 13, 15. 14, 15. 33,  
16. 15, 16. 16, 16. 24; alle  
men, 3. 22, 3. 23, 4. 11, 10. 16;  
all thing, 8. 28, 8. 32, 8. 37,  
9. 5, 11. 32, 11. 36, 14. 2,  
14. 20, 14. 23; ech, 2. 1, 2. 9,  
3. 4, 3. 19, 3. 20, 4. 16, 8. 22,  
9. 33, 10. 11, 14. 5, 14. 11;  
ech man, 1. 16, 2. 10, 10. 4,  
10. 13; euery, 13. 1, 16. 19.
- Operari*:
- operabantur*: wrougten, 7. 5.
  - operans*: (that-clause) 2. 9, 2. 10;  
wrougten, 1. 27.
  - operatum est*: hath wrougt, 7. 8;  
wrougte, 7. 13.
  - operator*: worchith, 4. 4, 4. 5,  
4. 15, 5. 3, 13. 10.
  - operor*: worche, 7. 15, 7. 17,  
7. 20.
- Oportet*: bihoueth, 8. 26, 12. 3.  
*opportuit*: bihoft, 1. 27.
- Optabam*: desiride, 9. 3.
- Opus*: werk, 2. 6, 2. 7, 2. 15, 3. 20,  
3. 28, 4. 2, 4. 6, 9. 12, 9. 32,  
11. 6, 13. 3, 13. 12, 14. 20.
- Oratio*: preier, 1. 10, 12. 12, 15. 30.
- Orbis (terras)*: world, 10. 18.
- Ordinatae sunt*: ben ordeyned,  
13. 1.
- Ordinatio*: ordynaunce, 13. 2.
- Oremus*: schulen preie, 8. 26.
- Os*: mouth, 3. 14, 3. 19, 10. 8,  
10. 9, 10. 10, 15. 6.
- Osculum*: coss, 16. 16.
- Ostendere*: schewe, 9. 22.
- ostendam*: schewe, 9. 17.
  - ostenderet*: to shewe, 9. 23.
  - ostendunt*: schewen, 2. 15.
- Ostensio*: schewyng, 3. 25, 3. 26.
- Ovis*: scheep, 8. 36.
- Palam*: opynli, 10. 20.
- Parcere*:
- parcat*: spare, 11. 21.
  - pepercit*: sparide, 8. 32, 11. 21.
- Parentes*: fadir and modir, 1. 30.
- Pars*: parti, 11. 25, 15. 15, 15. 24.
- Particeps*: partener, 15. 27.
- Parturit*: trauelith with peyne,  
8. 22.
- Passio*: passioun, 1. 26, 7. 5,  
8. 18.
- Patefactum est*: is maad opyn,  
16. 26.
- Patens*: opyn, 3. 13.
- Pater*: fadir, 1. 7, 4. 1, 4. 11,  
4. 12, 4. 16, 4. 17, 4. 18, 6. 4,  
8. 15, 9. 5, 9. 10, 11. 28,  
15. 6, 15. 8.
- Patients*: pacient, 12. 12.
- Patientia*: pacience, 2. 4, 2. 7,  
5. 3, 5. 4, 8. 25, 9. 22, 15. 4,  
15. 5.
- Pauper*: pore man, 15. 26.
- Pax*: pees, 1. 7, 2. 10, 3. 17, 5. 1,  
8. 6, 10. 15, 12. 18, 14. 17,  
14. 19, 15. 13, 15. 33, 16. 20.
- Peccare*:
- peccabimus*: schulen do synne,  
6. 15.
  - peccans*: synne, 7. 13.
  - peccaverunt*: han synned, 2. 12;  
synneden, 3. 23, 5. 12, 5. 14.
- Peccator*: synner, 3. 7, 5. 8, 5. 19.
- Peccatum*: synne, 3. 9, 3. 20, 4. 7,  
4. 8, 5. 12, 5. 13, 5. 16, 5. 21,  
6. 1, 6. 2, 6. 6, 6. 7, 6. 10,  
6. 11, 6. 12, 6. 13, 6. 14, 6. 16,  
6. 17, 6. 18, 6. 20, 6. 22, 6. 23,  
7. 5, 7. 7, 7. 8, 7. 9, 7. 11,  
7. 13, 7. 14, 7. 17, 7. 20, 7. 23,  
7. 25, 8. 2, 8. 3, 8. 10, 11. 27,  
14. 23.
- Penes*: anentis, 14. 22.
- Per*:
- bi, 1. 2, 1. 5, 1. 8, 1. 12,  
1. 20, 2. 12, 2. 16, 2. 18, 2. 23,  
2. 24, 2. 27, 3. 2, 3. 20, 3. 22,  
3. 24, 3. 25, 3. 27, 3. 28, 3. 30,  
3. 31, 4. 11, 4. 13, 5. 1, 5. 2,  
5. 5, 5. 9, 5. 10, 5. 11, 5. 12,

5. 16, 5. 17, 5. 18, 5. 19, 5. 21, 6. 4, 7. 4, 7. 5, 7. 7, 7. 8, 7. 11, 7. 25, 8. 3, 8. 25, 10. 17, 11. 36, 12. 1, 12. 3, 14. 14, 14. 20, 15. 4, 15. 18, 15. 19, 15. 28, 15. 30, 15. 32, 16. 18, 16. 26, 16. 27; thorouȝ, 5. 17, 7. 13.	<b>Portare:</b> <i>portas</i> : berist, 11. 18. <i>portat</i> : berith, 13. 4.
<i>Perdere</i> : lese, 14. 15.	<b>Posse:</b>
<i>Perficere</i> : performe, 7. 18.	<i>possitis</i> : moun, 15. 14. <i>possunt</i> : moun, 8. 8.
<i>perfectus</i> : parfit, 12. 2.	<i>poterit</i> : may, 8. 39. <i>potest</i> : may, 8. 7, 12. 18.
<i>Perhibere</i> :	<b>Postulat</b> :
<i>perhibens</i> : berith, 9. 1. <i>perhibeo</i> : bere, 10. 2.	<i>Postulat</i> : axith, 8. 26, 8. 27.
<i>Peribunt</i> : schulen perische, 2. 12.	<b>Potens</b> :
<i>Periculum</i> : perel, 8. 35.	<i>myȝti</i> , 4. 21, 11. 23, 14. 4. 16. 25.
<i>Permanere</i> :	<b>Potentia</b> : power, 9. 22.
<i>permanebimus</i> : dwelle, 6. 1. <i>permanserint</i> : dwellen, 11. 23. <i>permanseris</i> : dwellist, 11. 22.	<b>Potestas</b> : power, 9. 21, 13. 1, 13. 2, 13. 3.
<i>Persecutio</i> : persecucion, 8. 35.	<b>Potius</b> : rathere, 1. 25.
<i>Persequentiibus</i> : men that pur- suen, 12. 14.	<b>Potus</b> : drynke, 12. 20, 14. 17.
<i>Persona</i> : person 2. 11.	<b>Præcedere</b> :
<i>Pertransiit</i> : passide forth, 5. 12.	<i>præcedens</i> : biforgoynge, 3. 25; (that-clause) 15. 23. <i>præcessit</i> : wente bifor, 13. 12.
<i>Perveniit</i> : cam parfithi, 9. 31.	<b>Præcellimus</b> : passen, 3. 9.
<i>Pes</i> : foot, 3. 15, 10. 15, 16. 20.	<b>Præceptum</b> : comaundement, 16. 26.
<i>Petra</i> : stoon, 9. 33.	<b>Prædestinare</b> :
<i>Piger</i> : slow, 12. 11.	<i>prædestinatus est</i> : was bifor ordeyned, 1. 4. <i>prædestinavit</i> : bifore ordenede, 8. 29, 8. 30.
<i>Pinguedo</i> : fatnesse, 11. 17.	<b>Prædicare</b> :
<i>Placere</i> : plesse, 8. 8, 15. 1.	<i>prædicabunt</i> : schulen preche, 10. 15. <i>prædicamus</i> : prechen, 10. 8. <i>prædicans</i> : prechour, 10. 14. <i>prædicas</i> : prechist, 2. 21. <i>prædicavi</i> : haue prechid, 15. 20.
<i>placeat</i> : plesse, 15. 2. <i>placens</i> : plesyng, 12. 1. <i>placet</i> : plesith, 14. 18. <i>placuit</i> : pleside, 15. 3, 15. 27.	
<i>Piebs</i> : puple, 9. 25, 9. 26, 11. 2, 15. 10.	<b>Prædicatio</b> : prechynge, 16. 25.
<i>Plenissime</i> : moost fulli, 4. 21.	<b>Prædit</b> : bifor seide, 9. 29.
<i>Plenitudo</i> : fulfillynge, 13. 10; plente, 11. 12, 11. 25.	<b>Præest</b> : is souereyn, 12. 8.
<i>Plenus</i> : ful, 1. 29, 3. 14, 15. 14.	<b>Præparavit</b> : made redi, 9. 23.
<i>Plurimum</i> : ful myche, 15. 22.	<b>Præputium</b> : prepucie, 2. 25, 2. 26, 2. 27, 3. 30, 4. 9, 4. 10, 4. 11, 4. 12.
<i>Plus</i> : more 12. 3.	<b>Præscivit</b> : knewe bifor, 8. 29, 11. 2.
<i>plures</i> : many men, 5. 15.	<b>Præstare</b> :
<i>Pænitentia</i> : forthenkyng, 2. 4, 11. 29.	<i>præstabo</i> : schal ȝyue, 9. 15. <i>præstatis</i> : ȝyuen 13. 6.
<i>Ponere</i> :	<b>Præter</b> : bisidis, 16. 17.
<i>ponatis</i> : putte, 14. 13. <i>pono</i> : putte, 9. 33. <i>posui</i> : haue set, 4. 17.	<b>Præteriens</b> : goyng, 15. 24.
<i>Populus</i> : puple, 10. 21, 11. 1, 15. 11.	<b>Prævaricatio</b> : brekyng, 2. 23; trespas, 4. 15; trespassyng, 5. 14.

- Prævaricator*: trespassour, 2. 25,  
2. 27.
- Præueniens*: come bifore, 12. 10.
- Primitiæ*: first-fruytis, 8. 23.
- Primitivus*: firste, 16. 5.
- Primogenitus*: first bigetun, 8. 29.
- Primum*: first, 1. 8, 1. 16, 2. 9,  
2. 10, 3. 2, 15. 24.
- Primus*: first, 10. 19.
- Princeps*: prince, 13. 3.
- Principatus*: principatus, 8. 38.
- Prior*: formere, 11. 35.
- Pro*: for, 1. 5, 1. 8, 5. 6, 5. 7, 5. 9,  
8. 26, 8. 27, 8. 31, 8. 32,  
8. 34, 9. 3, 9. 27, 10. 1, 12. 17,  
14. 12, 14. 15, 16. 4; (omitted)  
15. 30.
- Probare*:
- probas*: preuest, 2. 18.
  - probat*: preueth, 14. 22.
  - probatus est*: is preued, 14. 18.
  - probaverunt*: han assaied, 15. 26;  
preueden, 1. 28.
  - probetis*: preue, 12. 2.
- Probatio*: preuyng, 5. 4.
- Probus*: noble, 16. 10.
- Prodest*: profiteth, 2. 25.
- Prodigium*: greet wonder, 15. 19.
- Proficiisci*: passe, 15. 24.  
proficiscar: schal passe, 15. 28;  
schal passe forth, 15. 25.
- Profundum*: depnesse, 8. 39.
- Prohibitus sum*: am lett, 1. 13,  
15. 22.
- Promissio*: biheest, 4. 13, 4. 14,  
4. 16, 9. 8, 9. 9, 15. 8.
- Promissum*: biheest, 9. 4.
- Promittere*:
- promiserat*: hadde bihote, 1. 2.
  - promisit*: hath bilihzt, 4. 21.
- Promptus*: redi, 1. 15.
- Prope*: nyȝ, 10. 8.
- Propheta*: profet, 1. 2, 3. 21,  
11. 3, 16. 26.
- Propheetia*: prophecie, 12. 6.
- Propitiatio*: forzyuer, 3. 25.
- Proponere*:
- proposui*: purposide, 1. 13.
  - proposit*: ordeynede, 3. 25.
- Propositum*: purpos, 4. 5, 8. 28,  
9. 11.
- Proprietor*: neer, 13. 11.
- Proprius*: owne, 8. 32.
- Propter*: for, 3. 25, 4. 23, 4. 24,  
4. 25, 6. 19, 8. 10, 8. 11, 8. 20,  
8. 36, 8. 37, 11. 20, 11. 28,  
11. 30, 13. 5, 14. 15, 14. 20,  
15. 8, 15. 15; *propter quod*:  
for which thing, 1. 24, 15. 7,  
15. 22; wherfor, 2. 1.
- Propriera*: therfor, 1. 26, 5. 12,  
15. 9.
- Prosperus*: spedi, 1. 10.
- Providens*: purveye, 12. 17.
- Provocem*: stire, 11. 14.
- Proximus*: neigbore, 13. 8, 13. 9,  
13. 10, 15. 2.
- Prudens*: prudent, 12. 16.
- Prudentia*: prudence, 8. 6.
- Quadrupes*: foure-footid beest,  
1. 23.
- Quærere*:
- quærerat*: souȝte, 11. 7.
  - quærens*: sekynge, 10. 3; (*that-clause*) 10. 20.
  - quærunt*: sekен, 2. 7, 11. 3.
- Quam*: hou, 10. 15, 11. 33; than,  
1. 25, 12. 3, 13. 11.
- Quamdiu*: as long as, 11. 13.
- Quanto*: hou myche, 11. 12, 11. 24.
- Quantus*: as long . . . as, 7. 1.
- Quare*: whi, 9. 32, 14. 10.
- Quasi*: as, 9. 32.
- Quemadmodum*: hou, 11. 2.
- Queritur*: is souȝt, 9. 19.
- Qui*: and he, 1. 4; that, 1. 7,  
1. 15, 1. 18, 1. 25, 1. 26,  
1. 32, 2. 1, 2. 2, 2. 3, 2. 6,  
2. 7, 2. 8, 2. 15, 2. 19, 2. 21,  
2. 22, 2. 23, 2. 27, 2. 28,  
2. 29, 3. 5, 3. 12, 3. 19,  
3. 22, 3. 26, 3. 30, 4. 4, 4. 5,  
4. 12, 4. 14, 4. 16, 4. 24,  
5. 5, 5. 14, 6. 2, 6. 7, 7. 4,  
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  - sentient*: feelen, 8. 5.
- Separare:** departe, 8. 39.
- separabit*: schal departe, 8. 35.
- Sepiem:** seuenē, 11. 4.
- Sepulcrum:** sepulcre, 3. 13.
- Sermo:** word, 3. 4, 16. 18.
- Serpens:** serpent, 1. 23.
- Servire:** serue, 6. 19.
- serviamus*: serue, 6. 6; seruen, 7. 6.
  - serviens*: seruynge, 12. 11; seruen, 13. 6.
  - servierunt*: serueden, 1. 25.
  - serviet*: schulde serue, 9. 13.
  - servio*: serue, 1. 9, 7. 25.
  - servit*: serueth, 14. 18.
  - serviunt*: seruen, 16. 18.
- Servitus:** seruage, 8. 15, 8. 21.
- Servus:** seruaunt, 1. 1, 6. 16, 6. 17, 6. 18, 6. 20, 6. 22, 14. 4.
- Severitas:** fernessee, 11. 22.
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- Sicut:** as, 1. 13, 1. 17, 1. 21, 1. 28, 2. 24, 3. 4, 3. 8, 3. 10, 4. 6, 4. 17, 5. 12, 5. 15, 5. 16, 5. 18, 5. 19, 5. 21, 6. 19, 8. 26, 8. 36, 9. 13, 9. 25, 9. 29, 9. 33, 10. 15, 11. 8, 11. 26, 11. 30, 12. 3, 12. 4, 13. 9, 13. 13, 15. 3, 15. 7, 15. 9, 15. 20.
- Signaculum:** tokenyng, 4. 11.
- Signum:** signe, 4. 11; tokene, 15. 19.
- Similis:** lijk, 9. 29.
- Similiter:** also, 1. 27, 8. 26.
- Similitudo:** licesse, 1. 23, 5. 14, 6. 5, 8. 3.
- Simplex:** symple, 16. 19.
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- Simul:** also, 6. 5; togidere, 1. 12, 3. 12, 6. 6, 6. 8.
- Simulatio:** feynyng, 12. 9.
- Sine:** withouten, 1. 9, 1. 31, 2. 12, 3. 21, 3. 28, 4. 6, 7. 8, 7. 9, 10. 14, 11. 29, 12. 9, 13. 4.
- Singuli:** ech, 12. 5.
- Sitit:** thirstith, 12. 20.
- Sive:** ether . . ether, 6. 16, 12. 6, 12. 7; whethir . . or, 14. 8.
- Sobrietas:** sobrenesse, 12. 3.
- Socius:** felowe, 11. 17.
- Solatium:** solace, 15. 5.
- Solicitudo:** bisynesse, 12. 8, 12. 11.
- Solum:** oneli, 1. 32, 4. 16, 5. 3, 5. 11, 8. 23, 9. 10, 9. 24, 13. 5.
- Solus:** aloone, 11. 3, 16. 4, 16. 27.
- Solvere:**
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  - soluti sumus*: ben vnboundun, 7. 6.
- Somnus:** sleep, 13. 11.
- Sonus:** word, 10. 18.
- Soror:** sister, 16. 1, 16. 15.
- Speciosus:** faire, 10. 15.
- Sperare:**
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  - speramus*: hopen, 8. 25.
  - sperat*: hopith, 8. 24.
  - spero*: hope, 15. 24.
- Spernere:**
- spernat*: dispise, 14. 3.
  - spernis*: dispisist, 14. 10.
- Spes:** hope, 4. 18, 5. 2, 5. 4, 5. 5, 8. 20, 8. 24, 12. 12, 15. 4, 15. 13.
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- Spiritus:** goost, 5. 5, 9. 1, 14. 17, 15. 13, 15. 16, 15. 19, 15. 30; spirit, 1. 4, 1. 9, 2. 29, 7. 6, 8. 2, 8. 4, 8. 5, 8. 6, 8. 9, 8. 10, 8. 11, 8. 13, 8. 14, 8. 15, 8. 16, 8. 23, 8. 26, 8. 27, 11. 8, 12. 11.
- Stare:**
- stabimus*: schulen stonde, 14. 10.

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<i>Superabundavit</i> : was more plen-	<i>Terra</i> : erthe, 9. 17, 9. 28, 10. 18;
teuouse, 5. 20.	<i>terra orbis</i> : world, 10. 18.
<i>Superamus</i> : ouercomen, 8. 37.	<i>Testamentum</i> : testament, 9. 4,
<i>Superbus</i> : proude, 1. 30.	11. 27.
<i>Supposuerunt</i> : vndurputtiden,	<i>Testificatus</i> : that is witnessid,
16. 4.	3. 21.
<i>Supra</i> : ouer, 7. 13.	<i>Testimonium</i> : witnessyng, 2. 15,
<i>Surgere</i> : (that-clause) 13. 11.	8. 16, 9. 1, 10. 2, 13. 9.
<i>surrexit</i> : aroos, 6. 4.	<i>Testis</i> : witnesse, 1. 9.
<i>Suscipere</i> :	<i>Thesaurizas</i> : tresorist, 2. 5.
<i>suscepit</i> : took, 15. 7.	<i>Timere</i> : (that-clause) 13. 3.
<i>suscipiatis</i> : resseyue, 16. 2.	time: drede, 11. 20, 13. 4.
<i>suscipit</i> : take, 15. 7.	<i>Timor</i> : drede, 3. 18, 8. 15, 13. 3,
<i>Suscitavit</i> : reiside, 4. 24, 8. 11,	13. 7.
10. 9.	<i>Totus</i> : al, 8. 36, 10. 21.
<i>Sustentatio</i> : beryng-vp, 3. 26.	<i>Tradere</i> :
<i>Sustinere</i> : susteyne, 15. 1.	<i>tradidit</i> : bitook, 1. 24, 1. 26,
<i>sustinuit</i> : hath suffrid, 9. 22.	1. 28, 8. 32.
<i>Susurro</i> : preuy bacbiter, 1. 29.	<i>traditi estis</i> : ben bitakun, 6. 17.
<i>Suus</i> : his, 4. 19.	<i>traditus est</i> : was bitakun, 4. 25.
<i>sua</i> : her, 1. 24.	<i>Tribuit</i> : ȝyueth, 12. 8.
<i>suə</i> : her, 11. 24; his, 3. 25,	<i>Tribulatio</i> : tribulacioun, 2. 9, 5. 3,
9. 23.	8. 35, 12. 12.
<i>suam</i> : her owne, 10. 3; his,	<i>Tribunal</i> : trone, 14. 10.
5. 8, 9. 22, 11. 2.	<i>Tribus</i> : lynage, 11. 1.

<i>Tributum</i> : tribut. 13. 6, 13. 7.	<i>Vel</i> : or, 14. 13.
<i>Tristitia</i> : heuynesse, 9. 2.	<i>Velle</i> : wille, 7. 18.
<i>Tu</i> : thou, 2. 3, 2. 17, 9. 20, 11. 17, 11. 18, 11. 20, 11. 22, 11. 24, 14. 4, 14. 10, 14. 22.	<i>vis</i> : wilt, 13. 3.
<i>te</i> : thee, 2. 4, 2. 27, 4. 17, 8. 36, 9. 17, 11. 18, 11. 22.	<i>volens</i> : willynge, 7. 21, 8. 20, 9. 16, 9. 22.
<i>tibi</i> : thee, 11. 21, 15. 3; to thee, 2. 5, 9. 7, 13. 4, 15. 9.	<i>volo</i> : wole, 7. 15, 7. 19, 16. 19.
<i>Tunc</i> : thanne, 6. 21.	<i>vult</i> : wole, 9. 18.
<i>Turpitudo</i> : filthehed, 1. 27.	<i>Velociter</i> : swiftli, 16. 20.
<i>Tuus</i> : thi, 2. 25, 3. 4, 3. 27, 4. 18, 10. 8, 10. 9, 11. 3, 13. 9, 14. 10, 14. 15, 14. 21, 15. 9; thin, 2. 5, 10. 6, 10. 8, 10. 9, 11. 3, 12. 20.	<i>Venenum</i> : venom, 3. 13.
<i>Ubi</i> : where, 3. 27, 4. 15, 5. 20, 9. 26, 15. 20.	<i>Venire</i> : come, 1. 13, 15. 22.
<i>Ulterius</i> : ferthere, 15. 23.	<i>veniam</i> : come, 15. 32; schal come, 9. 9, 15. 29.
<i>Ultra</i> : more, 6. 6, 6. 9.	<i>veniant</i> : come, 3. 8.
<i>Unanimis</i> : of o wille, 15. 6.	<i>veniendi</i> : to come, 1. 10, 15. 23.
<i>Universus</i> : al, 1. 8, 9. 17, 16. 23.	<i>veniens</i> : comyng, 15. 29.
<i>Unus</i> : o, 5. 12, 5. 15, 5. 16, 5. 19, 12. 4, 12. 5, 15. 6; oon, 3. 12, 3. 30, 5. 15, 5. 16, 5. 17, 5. 18, 5. 19, 9. 10, 12. 4.	<i>veniet</i> : schal come, 11. 26.
<i>Unusquisque</i> : ech, 14. 12, 15. 2; ech man, 2. 6, 12. 3, 14. 5.	<i>venisset</i> : was comun, 7. 9.
<i>Usque</i> : (omitted) 11. 8, 15. 19, 15. 22; til, 3. 12, 5. 13, 5. 14, 8. 22.	<i>Venter</i> : wombe, 16. 18.
<i>Usus</i> : vss, 1. 26, 1. 27.	<i>Venumdatus</i> : seld, 7. 14.
<i>Ut</i> : (omitted) 5. 6; (phrase) 1. 11, 7. 5, 9. 23; that, 1. 13, 1. 20, 1. 24, 1. 28, 3. 4, 3. 8, 3. 19, 3. 26, 4. 11, 4. 13, 4. 16, 4. 18, 5. 20, 5. 21, 6. 1, 6. 4, 6. 6, 6. 12, 7. 3, 7. 4, 7. 6, 7. 13, 8. 4, 8. 12, 8. 17, 8. 29, 9. 11, 9. 17, 11. 8, 11. 11, 11. 19, 11. 25, 11. 31, 11. 32, 12. 1, 12. 2, 13. 8, 14. 9, 15. 4, 15. 6, 15. 13, 15. 14, 15. 16, 15. 19, 15. 30, 15. 31, 15. 32, 16. 2, 16. 17.	<i>Verax</i> : sothefast, 3. 4.
<i>Utiliora</i> : more profitable thingis, 2. 18.	<i>Verbum</i> : word, 9. 6, 9. 9, 9. 28, 10. 8, 10. 17, 10. 18, 13. 9, 15. 18.
<i>Utilitas</i> : profit, 3. 1.	<i>Veritas</i> : treuthe, 1. 18, 1. 25, 2. 2, 2. 8, 2. 20, 3. 7, 9. 1, 15. 8.
<i>Vanitas</i> : vanyte, 8. 20.	<i>Vero</i> : and, 5. 4, 6. 22, 10. 15, 11. 7, 15. 23; but, 6. 22, 8. 5, 8. 10, 9. 31; (omitted) 9. 21; sotheli, 4. 5.
<i>Vas</i> : vessel, 9. 21, 9. 22, 9. 23.	<i>Vester</i> : zoure, 1. 8, 1. 12, 6. 12, 6. 13, 6. 19, 6. 22, 8. 11, 11. 31, 12. 1, 12. 2, 15. 30, 16. 19, 16. 20.
<i>Vectigal</i> : tol, 13. 7.	<i>Vestigium</i> : step, 4. 12.
	<i>Vetus</i> : olde, 6. 6.
	<i>Vetustas</i> : eldnesse, 7. 6.
	<i>Via</i> : weie, 3. 16, 3. 17, 11. 33.
	<i>Videre</i> : se, 1. 11. vide: se, 11. 22.
	<i>videam</i> : schal se, 15. 24.
	<i>videat</i> : se, 11. 8, 11. 10.
	<i>videbunt</i> : schulen se, 15. 21.
	<i>videmus</i> : seen, 8. 25.
	<i>video</i> : se, 7. 23.
	<i>videt</i> : seeth, 8. 24.
	<i>videtur</i> : is seyn, 8. 24.
	<i>Vincere</i> :
	<i>vincas</i> : ouercome, 3. 4.
	<i>vince</i> : ouercome, 12. 21.
	<i>vinci</i> : be ouercomun, 12. 21.

<i>Vindex</i> : vengere, 13. 4.	<i>Vocare</i> :
<i>Vindicta</i> : veniaunce, 12. 19.	<i>vocabo</i> : schal clepe, 9. 25.
<i>Vinem</i> : wyn, 14. 21.	<i>vocabuntur</i> : schulen be clepid, 9. 26.
<i>Vir</i> : hosebonde, 7. 2, 7. 3; man, 4. 8, 7. 3, 11. 4.	<i>vocans</i> : clepynge, 9. 12.
<i>Virtus</i> : vertu, 1. 4, 1. 16, 1. 20, 8. 38, 9. 17, 15. 13, 15. 19.	<i>vocat</i> : clepit, 4. 17.
<i>Vita</i> : lijt, 2. 7, 5. 10, 5. 17, 5. 18, 5. 21, 6. 4, 6. 22, 6. 23, 7. 10, 8. 2, 8. 6, 8. 38, 11. 15.	<i>vocati estis</i> : ben clepid, 1. 6.
<i>Vivere</i> :	<i>vocati sunt</i> : ben clepid, 8. 28.
<i>vivamus</i> : lyuen, 8. 12.	<i>vocatus</i> : clepid, 1. 1, 1. 7.
<i>vivebam</i> : lyuede, 7. 9.	<i>vocavit</i> : clepide, 8. 30, 9. 24.
<i>vivemus</i> : lyue, 6. 2; schulen lyue, 6. 8.	<i>Vocatio</i> : cleping, 11. 29.
<i>vivens</i> : lyuynge, 6. 11, 12. 1; (that-clause) 6. 13; while . . . lyueth, 7. 2, 7. 3.	<i>Volucris</i> : brid, 1. 23.
<i>vivet</i> : schal lyue, 10. 5.	<i>Voluntas</i> : wille, 1. 10, 2. 18, 9. 19, 10. 1, 12. 2, 15. 32.
<i>vivetis</i> : schulen lyue, 8. 13.	<i>Vos</i> : <i>ze</i> , 1. 6, 1. 11, 1. 13, 6. 11, 7. 4, 8. 9, 9. 26, 11. 25, 11. 30, 16. 19; <i>zou</i> , 1. 10, 1. 11, 2. 24, 6. 16, 10. 19, 11. 28, 12. 1, 12. 3, 12. 14, 15. 7, 15. 13, 15. 15, 15. 22, 15. 23, 15. 24, 15. 28, 15. 29, 15. 30, 15. 32, 16. 16, 16. 17, 16. 21, 16. 23, 16. 25; <i>zousilf</i> , 6. 11, 6. 13.
<i>vivimus</i> : lyuen, 14. 8.	<i>vestri</i> : of <i>zou</i> , 1. 10, 16. 2.
<i>vivit</i> : lyueth, 1. 17, 6. 10, 7. 1, 8. 10, 14. 7.	<i>vestrum</i> : of <i>vs</i> , 15. 2.
<i>vivo</i> : lyue, 14. 11.	<i>vobis</i> : <i>zou</i> , 1. 7, 1. 8, 1. 12, 1. 13, 8. 9, 8. 10, 8. 11, 12. 18, 15. 14, 15. 24, 15. 32, 15. 33, 16. 19, 16. 20, 16. 24; (omitted) 1. 11; on <i>zou</i> , 6. 14; to <i>zou</i> , 1. 15, 11. 13, 11. 25, 15. 5, 15. 15, 16. 1; <i>vs</i> , 16. 6.
<i>vixeritis</i> : lyuen, 8. 13.	<i>Vosmetipos</i> : <i>zousilf</i> , 12. 16, 12. 19.
<i>Vivificare</i> :	<i>Vulva</i> : wombe, 4. 19.
<i>vivificabit</i> : schal quykene, 8. 11.	
<i>vivifical</i> : quykeneth, 4. 17.	
<i>Vivus</i> : lyuynge, 9. 26; quyke, 14. 9.	
<i>Vix</i> : vnnethis, 5. 7.	
<i>Vobis ipsis</i> : <i>zousilf</i> , 11. 25.	
<i>Vocare</i> :	
<i>vocabitur</i> : schal be clepid, 7. 3, 9. 7.	

## ENGLISH-LATIN WORD-LIST

[Only those English words which have an equivalent in the Latin text are given in this list. When a Latin term is rendered by a group of English words, the most significant word in the group is chosen as head-word. The remarks in the prefatory note to the Glossarial Index, in regard to inconsistencies, apply here also. In cross-references, no attention is paid to auxiliary verbs.]

<i>A</i> : ex.	<i>Am</i> : sum.
<i>Abba</i> : abba.	<i>Amen</i> : amen.
<i>Abiden</i> : expectamus.	<i>Among</i> : in, inter.
<i>Abidith</i> : expectat.	<i>And</i> : autem, enim, etiam, quidem, quod, vero. See <i>But</i> and, <i>the and</i> .
<i>Abidyng</i> : expectatio.	<i>And zit</i> : nam.
<i>Abidyng, long</i> : longanimitas.	<i>And he</i> : qui.
<i>Abidyng</i> : expectans.	<i>And so</i> : itaque.
<i>Able</i> : aptus.	<i>Anentis</i> : apud, penes.
<i>Above</i> : super.	<i>Angwisch</i> : angustia.
<i>Aboundid, hath</i> : abundavit.	<i>Another</i> : alius.
<i>Abreggyng</i> : abbrevians.	<i>Another man</i> : alter.
<i>Abrood</i> . See <i>Spred abrood</i> .	<i>Another, of</i> : alter.
<i>Abundaunce</i> : abundantia.	<i>Anothris</i> : alienus.
<i>Acceptioun</i> : acceptio.	<i>Answer</i> : responsum.
<i>Accepted</i> : acceptus.	<i>Answerist</i> : respondeas.
<i>Acceptish</i> : acceptus.	<i>Apostle</i> : apostolus.
<i>Accuse, schal</i> : accusabit.	<i>Apostle, office of</i> : apostolatus.
<i>Adopcioun</i> : adoptio.	<i>Apperide</i> : apparui.
<i>Aftir</i> : secundum. See <i>Tyme</i> , <i>aftir the</i> .	<i>Arettid, be</i> : reputetur.
<i>Azen</i> . See <i>Lynede</i> -, <i>Roos</i> -, <i>Rys-yng</i> -, <i>azen</i> .	<i>Arettid, is</i> : imputatur, reputatur.
<i>Azenbiyng</i> : redemptio.	<i>Arettid, schal be</i> : reputabitur.
<i>Azenklepe</i> : revocare.	<i>Arettid, was</i> : reputata(um) est.
<i>Azenfiztyng</i> : repugnans.	<i>Arettide</i> : imputabatur, imputavit.
<i>Azenrysing</i> : resurrectio.	<i>Armuris</i> : arma.
<i>Azens</i> : adversus, contra, in.	<i>Aroos</i> : surrexit.
<i>Azenseide</i> : contradicentes.	<i>Art</i> : es.
<i>Azenstonden</i> : resistunt.	<i>As</i> : quasi, quomodo, secundum, secundum quod, sicut, tamquam.
<i>Azenstondith</i> : resistit.	<i>Ascape, schalt</i> : effugies.
<i>Algatis</i> : semper.	<i>Asigned, haue</i> : assignavero.
<i>Alle</i> : cunctus, omnis, totus, universalis.	<i>As long as</i> : quamdiu, quantus.
<i>Alle men, alle thingis</i> : omnis.	<i>Aspie</i> : observetis.
<i>Almost</i> : fere.	<i>Assaied, han</i> : probaverunt.
<i>Alone</i> : solus.	<i>Assenten</i> : acquiescunt.

<i>At</i> : ad, in.	<i>Bileue</i> : fides.
<i>Aungel</i> : angelus.	<i>Bileue, schal</i> : credit.
<i>Auondid, hah</i> : evacabit.	<i>Bileue, schulen</i> : credent.
<i>Auoutresse</i> : adultera.	<i>Bileued, han</i> : crediderunt.
<i>Auter</i> : altarium.	<i>Bileued, hast bileued</i> : credidit.
<i>Awei</i> . See <i>Bowiden-, Caste-, Do-</i> <i>Don-, Put-, Turne-, awei.</i>	<i>Bileueden</i> : crediderunt, credidis-
<i>Axiden</i> : interrogabant.	tis, credimus, credita sunt.
<i>Axith</i> : postulat.	<i>Bileuen</i> : credimus, credunt.
 	<i>Bileuest</i> : credideris.
<i>Bacbiter, priuy</i> : susurro.	<i>Bileueth</i> : credit, creditur.
<i>Bak</i> : dorsum.	<i>Bileuyng</i> : credendo, credens.
<i>Baptisid, ben</i> : baptizati sumus.	<i>Biried togidere, ben</i> : conseptuli
<i>Baptym</i> : baptismum.	sumus.
<i>Barbery</i> : barbarus.	<i>Biseche</i> : obsecrans, obsecro.
<i>Be</i> : esse, est, fuerit, sim, sis, sit,	<i>Biseching</i> : obsecratio.
sitis; fiat.	<i>Bisidis</i> : præter.
<i>Be, hadden</i> : fuissemus.	<i>Bisy</i> : instans.
<i>Be, mowe</i> : sint.	<i>Bisynesse</i> : cura, sollicitudo.
<i>Be, schal</i> : erit, fuerit.	<i>Bitakun, ben</i> : traditi estis.
<i>Be, schalt</i> : eris.	<i>Bitakun, was</i> : traditus est.
<i>Be, schuld</i> : esset.	<i>Bitakun, weren</i> : credita sunt.
<i>Be, schulen</i> : constituentur, eri-	<i>Bitok</i> : tradidit.
mus.	<i>Bitternesse</i> : amaritudo.
<i>Bed</i> : cubile.	<i>Blasfemed, be</i> : blasphemetur,
<i>Beest, foure-footid</i> : quadrupes.	<i>Blasfemed, ben</i> : blasphemamur.
<i>Ben</i> : esse, estis, sitis, sumus,	<i>Blasfemed, is</i> : blasphematur.
sunt.	<i>Blesse</i> : benedicte.
<i>Benygnyte</i> : benignitas.	<i>Blessid</i> : beatus, benedictus.
<i>Bere</i> : perhibeo. See <i>Fruyt, bere.</i>	<i>Blessid, is</i> : benedictus est.
<i>Berist</i> : portas.	<i>Blessidnesse</i> : beatitudo.
<i>Berith</i> : perhibens, portat.	<i>Blessyng</i> : benedictio.
<i>Beryng-vp</i> : sustentatio.	<i>Blood</i> : sanguis.
<i>Bi</i> : ex, in, juxta, per, secundum.	<i>Blynde man</i> : cæcus.
See <i>Liggyng by, Shewid bi</i> skile.	<i>Blyndenesse</i> : cæcitas.
<i>Bifor</i> : ante, coram. See <i>Come-,</i> <i>Knewe-, Ordenede-, Seide-,</i> <i>Wente-, bifor.</i>	<i>Blyndid, ben</i> : excæcati sunt.
<i>Biforgoyng</i> : præcedens.	<i>Bodi</i> : corpus.
<i>Bigetun, first</i> : primogenitus.	<i>Bold, is</i> : audet.
<i>Bigynnyng and endyng, with-</i> <i>outen</i> : æternus.	<i>Boldli, more</i> : audacius.
<i>Biheerde</i> : consideravit.	<i>Boond of pees</i> : foedus.
<i>Biheest</i> : promissio, promissum,	<i>Boord</i> : mensa.
repromiseo.	<i>Borun, weren</i> : nati fuissent.
<i>Bikizi, hah</i> : promisit.	<i>Boundun, is</i> : alligata est.
<i>Bikofte</i> : oportuit.	<i>Bowe awei</i> : declinare.
<i>Biholdun, ben</i> : conspiciuntur.	<i>Bowe doun</i> : incurva.
<i>Bihote, hadde</i> : promiserat.	<i>Bowid, han</i> : curvaverunt.
<i>Bikoueth</i> : oportet.	<i>Bowid, schal be</i> : flectetur.
<i>Bilde</i> : ædificarem.	<i>Bowiden awsy</i> : declinaverunt.
	<i>Braunch</i> : ramus.
	<i>Breggid</i> : breviatus.
	<i>Brekyn</i> : prævaricatio.
	<i>Brennedon</i> : exarserunt.
	<i>Brid</i> : volucris.

<i>Britherhod</i> : fraternitas.	<i>Come, schal</i> : veniam, veniet.
<i>Brokun, ben</i> : fracti sunt.	<i>Come, to</i> : veniendi.
<i>Brother</i> : frater.	<i>Comende</i> : commendat, commendo.
<i>Bryngith in</i> : infert.	<i>Comendih</i> : commendat.
<i>Bryngynge</i> : reducens.	<i>Compunccioun</i> : compunctio.
<i>But</i> : autem, enim, nisi, sed, vero. See <i>No but</i> .	<i>Comun, was</i> : venisset.
<i>But and</i> : enim.	<i>Comyne</i> : futurus, veniens.
<i>But for</i> : nisi.	<i>Comyne, Crist to</i> : futurus.
<i>Bygynne</i> : coopero.	<i>Comyne, thingis to</i> : futurus.
<i>Bytwixe</i> : inter.	<i>Condempnacion</i> : condemnatio.
 	<i>Condempnest</i> : condemnas.
<i>Caitif, mahyng</i> : captivans.	<i>Condempneth</i> : condemnet.
<i>Cam parfilli</i> : pervenit.	<i>Conferme</i> : confirmare.
<i>Caste awei</i> : abjiciamus.	<i>Conferme, to</i> : confirmandas.
<i>Catchyng</i> : captio.	<i>Confoundid, schal be</i> : confundetur.
<i>Cause</i> : causa, negotium.	<i>Confoundish</i> : confundit.
<i>Certeyn</i> : certus.	<i>Confourmyd, be</i> : conformari.
<i>Cessyng</i> : intermissio.	<i>Conscience</i> : conscientia. See <i>Sori in conscience</i> .
<i>Charite</i> : charitas.	<i>Consente</i> : consentio.
<i>Chungiden</i> : commutaverunt, immutaverunt, mutaverunt.	<i>Consenten</i> : consentiunt.
<i>Chesyng</i> : electio.	<i>Consentyng</i> : consentiens.
<i>Child</i> : filius.	<i>Contynuel</i> : continuus.
<i>Child, zonge</i> : infans.	<i>Corrupcioun</i> : corruptio.
<i>Chirsche</i> : ecclesia.	<i>Coss</i> : osculum.
<i>Chosun</i> : electus.	<i>Cosyn</i> : cognatus.
<i>Circumcisio</i> : circumcisio.	<i>Coueitise</i> : avaritia, concupiscentia.
<i>City</i> : civitas.	<i>Coueityng</i> : concupiscentia.
<i>Clene</i> : mundus.	<i>Couenable, ben</i> : convenient.
<i>Clepe, inwardli</i> : invocant.	<i>Coueyte, schalt</i> : concupisces.
<i>Clepe, schal</i> : vocabo.	<i>Coumfort</i> : consolatio.
<i>Clepe, schal inwardli</i> : invoca- verit.	<i>Coumfortid togidere, be</i> : consolari.
<i>Clepe, schulen inwardli</i> : invoca- bunt.	<i>Coumfortid, was</i> : confortatus est.
<i>Clepid</i> : vocatus.	<i>Counsellour</i> : consiliarius.
<i>Clepid, ben</i> : vocati estis (sunt).	<i>Createur</i> : creator.
<i>Clepid, schal be</i> : vocabitur.	<i>Creature</i> : creatura.
<i>Clepid, schulen be</i> : vocabuntur.	<i>Crien</i> : clamamus.
<i>Clepide</i> : vocavit.	<i>Crieth</i> : clamat.
<i>Clepit</i> : vocat.	<i>Crist</i> : evangelium. See <i>Comyne</i> , <i>Crist to</i> .
<i>Clepyng</i> : vocatio.	<i>Crucified, is</i> : crucifixus est.
<i>Clepynge</i> : vocans.	<i>Cumpas</i> : circuitus.
<i>Cley</i> : lutum.	<i>Cuntrie</i> : regio.
<i>Closide togidere</i> : conclusit.	<i>Curse</i> : maledicere.
<i>Clothid, be</i> : induamur, induimini.	<i>Cursidnesse</i> : infelicitas.
<i>Colis</i> : carbones.	<i>Cursyng</i> : maledictio.
<i>Comaundement</i> : mandatum, præ- ceptum.	 
<i>Come</i> : venire, veniam, veniant.	<i>Dai</i> : dies.
<i>Come before</i> : præveniens.	<i>Dai, this</i> : hodiernus dies.

<i>Dampnacioun</i>	: damnatio.	<i>Desiride</i>	: optabam.
<i>Dampned, is</i>	: damnatus est.	<i>Desirith</i>	: desideret.
<i>Dampnede</i>	: damnavit.	<i>Deth</i>	: interitus, mors, mortuus.
<i>Dar</i>	: audeat, audeo.	<i>Detractour</i>	: detractor.
<i>Debater</i>	: contumeliosus.	<i>Dette</i>	: debitum.
<i>Dede</i>	: actus, factum.	<i>Dettour</i>	: debitor.
<i>Dedis doyng</i>	: factum.	<i>Diden</i>	: agebant.
<i>Deed, deed man</i>	: mortuus.	<i>Die</i>	: mori.
<i>Deed, ben</i>	: mortui sumus (sunt).	<i>Die, schulen</i>	: moriemini.
<i>Deed, ben maad</i>	: mortificati estis.	<i>Diede</i>	: mortuus est.
<i>Deed, is</i>	: mortuus(m) est (fuerit).	<i>Dien</i>	: morimur.
<i>Deed, nyȝ</i>	: emortuus.	<i>Dieth</i>	: moritur.
<i>Deed, was</i>	: mortuus(m) sum (est, erat).	<i>Discencioun</i>	: dissensio.
<i>Deedli</i>	: corruptibilis, mortalis.	<i>Disceyuede</i>	: seduxit.
<i>Defendyng</i>	: defendens.	<i>Dispise</i>	: spernat.
<i>Delite togidere</i>	: condelector.	<i>Dispisiſt</i>	: contemnis, spernis.
<i>Delyuere, schal</i>	: eripiat, libera-bit.	<i>Dispisyng, man</i>	: improperans.
<i>Delyuered</i>	: liberatus.	<i>Dispit</i>	: contumelia.
<i>Delyuerid, be</i>	: liberer.	<i>Disseyuen</i>	: seducunt.
<i>Delyuerid, hath</i>	: liberavit.	<i>Distincciou</i>	: distinctio.
<i>Delyuerid, is</i>	: liberata est, soluta est.	<i>Distrie</i>	: destruere.
<i>Delyuerid, schal be</i>	: liberabitur.	<i>Distrified, is</i>	: exinanitus est.
<i>Deme</i>	: existimate, existimo; judicate, judicemus, judicet.	<i>Distruye</i>	: destruimus.
<i>Deme, schal</i>	: judicabit.	<i>Distruyed, be</i>	: destruatur.
<i>Demed, am</i>	: judicor.	<i>Do</i>	: ago, facere, fac, faciamus, faciant, facio, feceritis.
<i>Demed, art</i>	: judicaris.	<i>Do awei, schal</i>	: abstulero.
<i>Damed, ben</i>	: æstimantur.	<i>Do, schal</i>	: feceritis.
<i>Demen</i>	: arbitramur.	<i>Doctryne</i>	: doctrina.
<i>Demest</i>	: judicas.	<i>Doer</i>	: faciens, factor.
<i>Demeth</i>	: discernit, existimat, judicat.	<i>Doist</i>	: agis, facis, feceris.
<i>Demyd, schulen be</i>	: judicabuntur.	<i>Doith</i>	: agit, efficit, faciat.
<i>Demynge</i>	: disceptatio.	<i>Don</i>	: agunt, faciunt.
<i>Departe</i>	: separare.	<i>Don away, is</i>	: abolita est.
<i>Departe, schal</i>	: separabit.	<i>Don, be</i>	: fieri.
<i>Departed</i>	: anathema, segregatus.	<i>Don, hadden</i>	: egissent.
<i>Departid, hath</i>	: divisit.	<i>Doom</i>	: judicium.
<i>Departyng</i>	: distinctio.	<i>Doun</i>	. See <i>Falle-, Felden-, Go-, Kit-, Lede-, doun</i> .
<i>Depnesse</i>	: profundum.	<i>Doutide</i>	: hæsitavit.
<i>Dore, most</i>	: charissimus.	<i>Doyng</i>	: faciens. See <i>Dedis doyng</i> .
<i>Deresworthe, most</i>	: charissimus, dilectissimus.	<i>Drawyng to</i>	: adhærens.
<i>Derk, ben maad</i>	: obscurentur.	<i>Dredē</i>	: time.
<i>Derkid, was</i>	: obscuratum est.	<i>Dredē</i>	: timor.
<i>Derknessis</i>	: tenebræ.	<i>Drunkenesse</i>	: ebrietas.
<i>Derlyng</i>	: dilectus.	<i>Drynde</i>	: bibere.
<i>Desir</i>	: cupiditas, desiderium.	<i>Drynke</i>	: potus.
<i>Desire</i>	: desidero.	<i>Dwelle</i>	: permanebimus.
		<i>Dwelle, schulde</i>	: maneret.
		<i>Dwellen</i>	: permanserint.
		<i>Dwellist</i>	: permanseris.

Dwellith : habitat, inhabitans,	Fallith : cadit.
manet.	Fals : falsus.
Dyuersyng : differens.	Fatnesse : pinguedo.
Ech : omnis, singuli, unusquisque.	Feblenesse : imbecillitas.
Ech man : omnis, unusquisque.	Fede : ciba.
Ech other : alterutrum.	Feele : sentiunt.
Eche . . . othere : invicem.	Feest, superflu : comedatio.
Edificacioun : ædificatio.	Feith : fides.
Eer : auris.	Feld, hath : contigit.
Eft : iterum, rursus.	Felden, felden down : cediderunt.
Eftsoone : iterum.	Fele : sentiens.
Eir : hæres.	Felowe : socius.
Eiris togidre : cohæredes.	Fersnesse : severitas.
Eldnesse : vetustas.	Ferthere : ulterius.
Elecciuon : electio.	Feruent : fervens.
Ellis : aliquin.	Feynyng : simulatio.
Encrees : abundet, abundetis.	Fillid, ben : repletus.
End : finis.	Fillid, haue : repleverim.
End, makyn g an : consummans.	Filthehed : turpitudo.
Endid, haue : consummavero.	First : primum, primus, primi-
Endurith : indurat.	tivus. See <i>Bigetun</i> , first.
Endyng. See <i>Bigynnyng</i> and	First-fruytis : primitiae.
endyng.	Fleisch : caro.
Enemy : inimicus.	Fleischli : carnalis.
Entride : intraret, intravit, sub-	Fole : gens.
intravit.	Folowe : æmulendum.
Enuye : ænulatio, invidia.	Fool : stultus.
Epistole : epistola.	Foond : invenisse.
Equyle : æquitas.	Foorme : forma.
Erroure : error.	Foot : pes.
Erihe : terra.	For : autem, enim, etenim, in,
Ete : manducare, manducet.	nam, pro, propter, quia,
Ete, mai : manducare.	quidem, quod, quoniā, su-
Ether . . . ether : sive. See <i>Nether</i>	per. See <i>But for</i> .
. . . ether.	For if : quoniā.
Etithe : manducat, manducaverit.	Forbede, God : absit.
Euen. See <i>Prisouner</i> , euen.	Forzouun, ben : remissæ sunt.
Euere : semper. See <i>Whateuere</i> ,	Forzyuer : propitiatio.
Whateuere thingis, Which-,	Formere : prior.
Who-, euere.	Fornycacioun : fornicatio.
Euery : omnis.	Forsaken : relicitus.
Euerlastynge : æternus, semi-	Forsythe : enim.
ternus.	Forth. See <i>Passe-</i> , <i>Passide-</i> ,
Excludid, is : exclusa est.	forth.
Excusid, not : inexcusabilis.	Forthenkyng : pœnitentia.
Fadir : pater.	For to : ad.
Fadir and modir : parentes.	Forwhi : enim.
Faire : speciosus.	Foundun, am : inventus sum.
Falle down, hath : exciderit.	Foundun, was : inventum est.
Falle doun, schulden : caderent.	Foure-footed. See <i>Beest</i> , <i>foure-</i>
	footed.
	Fre : liber.

<i>Frelī</i> : gratis.	<i>Goostli thing</i> : spiritualis.
<i>Fro</i> : a, ab, de, ex.	<i>Gospel</i> : evangelium. See <i>Preche the gospel</i> .
<i>From</i> : a, ab.	<i>Gouerne</i> : regere.
<i>Fruyt</i> : fructus.	<i>Goyng</i> : prasteriens. See <i>Niz goyng to</i> .
<i>Fruyt, ze bere</i> : fructificemus.	<i>Grace</i> : gratia.
<i>Fruyt, to bere</i> : fructificarent.	<i>Graffid, art</i> : insertus es.
<i>Fruytis</i> . See <i>First-fruytis</i> .	<i>Graffid in, be</i> : inserar.
<i>Ful</i> : plenus. See <i>Myche, ful</i> .	<i>Grasel</i> : arena.
<i>Fulſille</i> : replete.	<i>Greet</i> : magnus, multus. See <i>Wonder, greet</i> .
<i>Fulſillid, ben</i> : repletus.	<i>Grete</i> : salutate.
<i>Fulſillid, hath</i> : implevit.	<i>Grete wel</i> : salutate, saluto.
<i>Fulſillid, were</i> : impleretur.	<i>Greten wel</i> : salutant.
<i>Fulſillyng</i> : plenitudo.	<i>Gretith wel</i> : salutat.
<i>Fuli, moost</i> : plenissime.	<i>Ground</i> : fundamentum.
<i>Fynde</i> : invenio.	<i>Grym</i> : laqueum.
<i>Fynder</i> : inventor.	
<i>Gessid, ben</i> : æstimati sumus.	<i>Zaf</i> : dedit, donavit.
<i>Gessist</i> : existimas.	<i>Ze</i> : vos.
<i>Gete, han</i> : apprehenderunt, consecuti estis.	<i>Zeer</i> : annus.
<i>Geten</i> : acquirant, consequantur.	<i>Zelde, schal</i> : reddet, retribuam.
<i>Getun, hath</i> : consecutus(a) est.	<i>Zeldith</i> : reddens, reddit.
<i>Getynge</i> : consecutus.	<i>Zeldyng</i> : retributio.
<i>Gidere togidere, schalt</i> : congeres.	<i>Zeldyng</i> : reddens.
<i>Gile</i> : dolus.	<i>Zhe</i> : autem, imo, quidem, sed.
<i>Gilefuli</i> : dolose.	<i>Zhe and</i> : quoque.
<i>Gilt</i> : delictum.	<i>Zhis</i> : imo.
<i>Glad, be</i> : lætamini.	<i>Zhis, sothely</i> : et quidem.
<i>Gladnesse</i> : hilaritas.	<i>Zifte</i> : collatio, donatio, donum.
<i>Glorie</i> : gloria.	<i>Zit</i> : adhuc. See <i>And-, Not-, Til-, zit</i> .
<i>Glorie, han</i> : gloriamur.	<i>Zonge</i> . See <i>Child, zonge</i> .
<i>Glorie, hast</i> : gloriaris.	<i>Zou</i> : vos, vobis.
<i>Glorie, haue</i> : gloriari.	<i>Zou, of</i> : vestri.
<i>Glorien</i> : gloriamur.	<i>Zou, on</i> : vobis.
<i>Gloriest</i> : gloriaris.	<i>Zoure</i> : vester.
<i>Glorified togidere, ben</i> : conglorificemur.	<i>Zou, to</i> : vobis.
<i>Glorifiede</i> : glorificavit.	<i>Zousilf</i> : vobis ipsis, vos, vos-metipos.
<i>Glorifieden</i> : glorificaverunt.	<i>Zouun, han</i> : exhibuistis.
<i>Gloriyng</i> : gloriatio.	<i>Zouun, is</i> : datus(a) est.
<i>Go down, schal</i> : descendet.	<i>Zyue</i> : da, date, det, exhibeatis, exhibete.
<i>Gobel, hool gobet</i> : massa.	<i>Zyue, schal</i> : prestaboo.
<i>God</i> : Dominus. See <i>Forbede, God</i> .	<i>Zyuen</i> : exhibetis, praestatis.
<i>Goddis</i> : divinus.	<i>Zyueh</i> : fert, tribuit.
<i>Godhed</i> : divinitas.	<i>Zyuyng</i> : donatio.
<i>Goen</i> : ambulamus.	<i>Zyuynge</i> : dans.
<i>Good</i> : bonus. See <i>3yuynge good</i> .	<i>Zyuynge good</i> : communicans.
<i>Good, good man, good thing</i> : bonum.	<i>Zyuyng of the law</i> : legislatio.
<i>Goodnesse</i> : bonitas.	
<i>Goost</i> : spiritus.	

<i>Hadde</i>	: habens.	<i>Hid, ben</i>	: tecta sunt.
<i>Hadden</i>	: habere, habuistis.	<i>Hiz ouer mesure</i>	: elatus.
<i>Halewe</i>	: sanctificans.	<i>Hize thing</i>	: altus.
<i>Halewid</i>	: sanctificatus.	<i>Hir</i>	: ei, eius, eorum.
<i>Halewyng</i>	: sanctificatio.	<i>Hirtyng</i>	: offendiculum.
<i>Half.</i>	See <i>Rijt half</i> .	<i>His</i>	: eius, illius, ipsius, suus, suæ, suam, sui, suo, suos, suum.
<i>Han</i>	: habemus, habent, habetis.	<i>Holdun, weren</i>	: detinebamur.
<i>Hardnesse</i>	: duritia.	<i>Hond</i>	: manus.
<i>Hast</i>	: habes.	<i>Honour</i>	: honor.
<i>Hate</i>	: odi.	<i>Hool.</i>	See <i>Gobel, hool</i> .
<i>Hateful</i>	: odibilis.	<i>Hooli, holi man</i>	: sanctus.
<i>Hath</i>	: habet.	<i>Hoolynesse</i>	: sanctificatio.
<i>Hatide</i>	: odio habui.	<i>Hope</i>	: spero.
<i>Hatyng</i>	: odiens.	<i>Hope</i>	: spes.
<i>Hause</i>	: habe, habeam, habeamus, habens, habent, habeo.	<i>Hope, schulen</i>	: sperabunt.
<i>Hause, schall</i>	: habebis.	<i>Hopen</i>	: speramus.
<i>Hauynge</i>	: habens.	<i>Hopith</i>	: sperat.
<i>He</i>	: ipse, is, se. See <i>And he</i> .	<i>Hosebonde</i>	: vir.
<i>Heed</i>	: caput.	<i>Hospitalite</i>	: hospitalitas.
<i>Heelthe</i>	: salus.	<i>Hou</i>	: quam, quemadmodum, quo- modo.
<i>Heiz</i>	: altus.	<i>Hou myche</i>	: quanto.
<i>Heizere</i>	: sublimior.	<i>Hous</i>	: domus.
<i>Heiznesse</i>	: altitudo.	<i>Hundrid</i>	: centum.
<i>Heizth</i>	: altitudo.	<i>Hungrih</i>	: esurierit.
<i>Helle</i>	: abyssus.	<i>Hungur</i>	: fames.
<i>Helpa</i>	: adjuvetis, assistatis.	<i>Hym</i>	: ei, eo, eum, illo, illum, ipso, ipsum.
<i>Helper</i>	: adjutor.	<i>Hym, of</i>	: eius, ipsius.
<i>Helpide</i>	: astitit.	<i>Hym, on</i>	: illi.
<i>Helpith</i>	: adjuvat.	<i>Hym, to</i>	: ei, illi, ipsi.
<i>Hem</i>	: eis, eos, hos, illis, illos.	<i>Hymsilf</i>	: se, semetipsum.
<i>Hem, of</i>	: eorum, illorum, ip- sorum.	<i>Hymsilf, to</i>	: sibi.
<i>Hem, to</i>	: eis, iis, illis, illorum.	<i>If</i>	: si. See <i>For if</i> .
<i>Hemsilf</i>	: se, semetipsis.	<i>Ize</i>	: oculus.
<i>Hemsilf, to</i>	: sibi.	<i>Ilke</i>	: ipse, ipsa.
<i>Her</i>	: eam, sua, suæ, suas, sui, suis, suo.	<i>In</i>	: ex, in. See <i>Bryngith-, Graf-</i> <i>fid-, Set-, in</i> .
<i>Her owne</i>	: suam.	<i>Incomprehensible</i>	: incomprehen- sibilis.
<i>Herd, han</i>	: audierunt.	<i>Indignacion</i>	: indignatio.
<i>Herden</i>	: audierunt.	<i>Infirmyte</i>	: infirmitas.
<i>Here</i>	: audiant.	<i>Innocent man</i>	: innocens.
<i>Here, schulen</i>	: audient.	<i>Inobedience</i>	: inobedientia.
<i>Herer</i>	: auditor.	<i>Instorid, is</i>	: instauratur.
<i>Herie</i>	: laudate.	<i>Into</i>	: ad, in.
<i>Herieden</i>	: coluerunt.	<i>Inwardli</i>	: See <i>Clepe, inwardli</i> .
<i>Herte</i>	: cor.	<i>Ioiynge</i>	: gaudens.
<i>Heryng</i>	: auditus.	<i>Ioys</i>	: gaudere.
<i>Heihene men</i>	: gentes, gentiles.	<i>Ioys</i>	: gaudium.
<i>Heuene</i>	: cælum.		
<i>Heuynesse</i>	: tristitia.		
<i>Hid</i>	: absconditum.		

<i>Ioye, haue</i> : gaudeo.	<i>Ledith</i> : adducit.
<i>Is</i> : est, sit.	<i>Leessyng</i> : mendacium.
<i>It</i> : ea, eam, eo, eum, illa, illud, se.	<i>Lefte, am</i> : relictus sum.
<i>Iust, iust man</i> : justus.	<i>Left, hadde</i> : reliquisset.
<i>Iust, schulen be maad</i> : justificabuntur.	<i>Left, haue</i> : reliqui.
<i>Iustefyng</i> : justificatio.	<i>Lerned, han</i> : didicistis.
<i>Iustificacion</i> : justificatio.	<i>Lerud</i> : instructus.
<i>Iustified, be</i> : justificari, justificeris.	<i>Lese</i> : perdere.
<i>Iustified, ben iustified</i> : justificatus.	<i>Lesse</i> : minor.
<i>Iustified, is</i> : justificatus est.	<i>Lesse, makyng</i> : diminutio.
<i>Iustified, schal be</i> : justificabitur.	<i>Lest</i> : ne.
<i>Iustifiede</i> : justificavit.	<i>Letcherie, do</i> : adulterabis, mœchandum.
<i>Iustifieth</i> : justificat.	<i>Letcherie, doist</i> : mœcharis.
<i>Iustifynge</i> : justificans.	<i>Lett, am</i> : prohibitus sum.
<i>Kepe</i> : custodiamus, custodiat, observes.	<i>Lettid, was</i> : impeditbar.
<i>Kepynge</i> : sectans.	<i>Lette</i> : littera.
<i>Kit doun, art</i> : excisus es.	<i>Leueth</i> : credit.
<i>Kit doun, schalt be</i> : excideris.	<i>Liberte</i> : libertas.
<i>Kne</i> : genu.	<i>Licesse</i> : forma, similitudo.
<i>Knew</i> : cognovi.	<i>Liere</i> : mendax.
<i>Knewe</i> : cognovit.	<i>Lieh to</i> : adiacet.
<i>Knewen bifor</i> : præscivit.	<i>Liggyng-by</i> : concubitus.
<i>Knewen</i> : cognoverunt.	<i>Lizi</i> : lumen, lux.
<i>Knouleche, schal</i> : confitebitur.	<i>Lijf</i> : anima, vita.
<i>Knoulechist</i> : confitearis.	<i>Lijk</i> : conformis, similis.
<i>Knowe, hadde</i> : cognovissent.	<i>Lippe</i> : labium.
<i>Knowe, hast</i> : nosti.	<i>Lo</i> : ecce.
<i>Knowen</i> : sciens.	<i>Long</i> : See <i>Abidyng, long, As long as.</i>
<i>Knowen not</i> : ignoratis.	<i>Lord</i> : dominus.
<i>Knowist not</i> : ignoras.	<i>Lord, be</i> : dominetur.
<i>Knowleche, schal</i> : confitebor.	<i>Lordschip, hath</i> : dominatur.
<i>Knowleching</i> : confessio.	<i>Lordschip, schal haue</i> : dominabitur.
<i>Knowun</i> : cognitus, notus.	<i>Loss</i> : amissio.
<i>Knowun, is</i> : notum est.	<i>Loue</i> : æmulatio, affectio, dilectio.
<i>Knowyng</i> : cognitio, notitia.	<i>Loue</i> : diligatis.
<i>Kunnyng</i> : scientia.	<i>Loue, schalt</i> : diliges:
<i>Kynde</i> : natura.	<i>Loued</i> : dilectus.
<i>Kyndli</i> : naturalis, naturaliter.	<i>Louede</i> : dilexi, dilexit.
<i>Lawe</i> : lex. See <i>3yuyng of the law.</i>	<i>Loueth</i> : diligit.
<i>Led, ben</i> : aguntur.	<i>Louynge</i> : diligens.
<i>Led, schal be</i> : deducar.	<i>Lye</i> : mentior.
<i>Lede doun</i> : deducere.	<i>Lynage</i> : tribus.
<i>Lede, schal</i> : adducam.	<i>Lyne</i> : vivemus, vivo.
<i>Ledere</i> : dux.	<i>Lyne, schal</i> : vivet.
	<i>Lyue, schulen</i> : vivemus, vivetis.
	<i>Lyuede</i> : vivebam.
	<i>Lyuede azen</i> : revixit.
	<i>Lyuen</i> : vivamus, vivimus, vixeritis.

<i>Lyneth</i> : vivens, vivit.	<i>Membre</i> : membrum.
<i>Lyuynge</i> : vivens, vivus.	<i>Merci</i> : misericordia.
<i>Maad</i> : factus. See <i>Redi-</i> , <i>Suget-made</i> .	<i>Merri, hath</i> : miseretur.
<i>Maad, art</i> : factus es.	<i>Merri, haue</i> : misereatur, misereor.
<i>Maad, be</i> : fiat, fieri.	<i>Merri, hauyng</i> : miserens.
<i>Maad, ben</i> : constituti sunt, facta(æ) sunt, facti sumus (estis, sunt). See <i>Derk, ben maad</i> .	<i>Mesure</i> : mensura. See <i>Hiz ouer mesure</i> .
<i>Maad, hadden be</i> : facti essemus.	<i>Mete</i> : cibus, esca.
<i>Maad, hast</i> : fecisti.	<i>Meyneal</i> : domesticus.
<i>Maad, is</i> : est, factus(a, um) est, fit. See <i>Opyn-, Sijk-, is maad</i> .	<i>Modir</i> : mater. See <i>Fadir and modir</i> .
<i>Maad, schulde be</i> : fieret.	<i>Monesie</i> : monere.
<i>Maad, schulen be</i> : fient. See <i>Iust, schulen be maad</i> .	<i>Monestyng</i> : exhortando.
<i>Maad thing</i> : figmentum.	<i>More</i> : amplius, magis, major, plus, ultra. See <i>Boldi-, Profitable thingis-, more</i> .
<i>Maad, was</i> . See <i>Vnstidfast, was maad</i> .	<i>Most</i> . See <i>Dere-, Dereworthe-, Fulli-, most</i> .
<i>Maad, weren</i> : facti sunt.	<i>Moun</i> : possitis, possunt.
<i>Made</i> : finxit.	<i>Mouth</i> : os.
<i>Magnofie</i> : magnificate.	<i>My, myn</i> : meus.
<i>Maistir</i> : magister.	<i>Myche</i> : multo, multum. See <i>Hou myche</i> .
<i>Make</i> : facere, faciam, facio. See <i>Parfit-, Stidefast-, make</i> .	<i>Myche, ful</i> : plurimum.
<i>Make, schal</i> : faciet.	<i>Myzti</i> : potens.
<i>Maken</i> : faciunt.	<i>Mynde</i> : memoria.
<i>Makynge</i> . See <i>Caitif-, End-, Lesse-, makynge</i> .	<i>Mynysterie</i> : ministerium.
<i>Malice</i> : malitia.	<i>Mynystre</i> : minister.
<i>Man</i> : homo, masculus, vir. See <i>Alle men, Anothir-, Blynde-, Deed-, Dispising-, Ech-, Good-, Hethene-, Hooli-, Innocent-, Iust-, Many-, No-, Ony-, Pore-, Sijk-, Such-, Sum-, Vnfeithful-, Vnwise-, Which-, Wickid-, Wise-, man</i> .	<i>Mynystre</i> : ministrare.
<i>Maner</i> : modum. See <i>Ony maner</i> .	<i>Mynstryng</i> : ministrando.
<i>Manere, such</i> : ejusmodi.	<i>Mysilf</i> : ipse, mihi ipsi.
<i>Mansleyng</i> : homicidium.	<i>Mysterie</i> : mysterium.
<i>Many</i> : multus.	
<i>Many men</i> : plures.	<i>Nakidnesse</i> : nuditas.
<i>Maumet</i> : idolum.	<i>Name</i> : nomen.
<i>Maundement</i> : mandatum.	<i>Named, art</i> : cognominaris.
<i>May</i> : poterit, potest.	<i>Named, was</i> : nominatus est.
<i>Me</i> : me.	<i>Nay</i> : nequaquam, non.
<i>Me, to</i> : mihi.	<i>Necke</i> : cervix.
<i>Mede</i> : merces.	<i>Nede</i> : necessitas.
<i>Meke thing</i> : humiliis.	<i>Nede, han</i> : egent.
	<i>Nede, schal</i> : indigerit.
	<i>Neer</i> : proprior.
	<i>Neizbore</i> : proximus.
	<i>Neized, hath</i> : appropinquavit.
	<i>Nethelles</i> : tamen.
	<i>Nether</i> : aut, nec, neque.
	<i>Nether . . ether</i> : aut.
	<i>Newnesse</i> : novitas.
	<i>Niz goyng to</i> : accessus.
	<i>Noble</i> : nobilis, probus.

<i>No but</i> : nisi.	<i>Ordeneude, bifore</i> : prædestinavit.
<i>No man</i> : nemo, nullus, quis- quam non.	<i>Ordeyned, ben</i> : ordinatæ sunt.
<i>No thing</i> : nihil.	<i>Ordeyned, was bifor</i> : prædesti- natus est.
<i>Not</i> : nec. See <i>Excusid-</i> , <i>Knownen-</i> , <i>Whether-</i> , <i>Wiste-</i> , <i>Witen-</i> , <i>not</i> .	<i>Ordeynede</i> : proposuit.
<i>Not zit</i> : nondum.	<i>Ordynaunce</i> : ordinatio.
<i>Noumbre</i> : numerus.	<i>Other</i> : alius. See <i>Ech other</i> , <i>Eche . . . othere</i> .
<i>Now</i> : jam, nunc.	<i>Othere</i> : ceteri.
<i>Nyȝ</i> : prope. See <i>Deed</i> , <i>nyȝ</i> .	<i>Ouer</i> : supra. See <i>Hiz ouer mesure</i> .
<i>Nyȝgoyng-to</i> : accessus.	<i>Ouercome</i> : vincas, vince.
<i>Nyȝt</i> : nox.	<i>Ouercomen</i> : superamus.
<i>O, oon</i> : unus. See <i>Wille, of o</i> .	<i>Ouercomen, be</i> : vinci.
<i>O . . . an othere</i> : alius.	<i>Our</i> : hora.
<i>Obedience</i> : obediencia, obeditio.	<i>Oure</i> : noster.
<i>Obeise</i> : obediendum.	<i>Out</i> : See <i>Streizte-</i> , <i>Teld-</i> , <i>Wente-</i> , <i>out</i> .
<i>Obeiern</i> : obediunt.	<i>Owe</i> : debeat.
<i>Obeische</i> : obediatis.	<i>Owen</i> : debemus, debent.
<i>Obeischid, han</i> : obedistis, obeditis.	<i>Owne</i> : proprius. See <i>Her owne</i> .
<i>Obeschynge</i> : obediens.	
<i>Occasioun</i> : occasio.	<i>Paciene</i> : patientia.
<i>Of</i> : de, ex.	<i>Pacient</i> : patiens.
<i>Offencioun</i> : offensio.	<i>Parfit</i> : perfectus.
<i>Offendiden</i> : offenderunt.	<i>Parfit, make</i> : statuere.
<i>Offendith</i> : offenditur.	<i>Parfili</i> : See <i>Cam parfili</i> .
<i>Offendyng</i> : offendiculum.	<i>Parten, to</i> : impertiar.
<i>Office</i> : See <i>Apostle, office of</i> .	<i>Partener</i> : particeps.
<i>Offryng</i> : oblatio.	<i>Parti</i> : pars.
<i>Ofte</i> : sæpe.	<i>Passe</i> : proficisci.
<i>Olde</i> : vetus.	<i>Passe, schal forth</i> : proficiscar.
<i>Olyue tre</i> : oliva.	<i>Passen</i> : præcellimus.
<i>Olyue tre, wylde</i> : oleaster.	<i>Passide forth</i> : pertransiit.
<i>On</i> : ad, super.	<i>Passioun</i> : passio.
<i>One</i> : alter.	<i>Pees</i> : pax. See <i>Boond of pees</i> .
<i>One . . . another</i> : alius.	<i>Perauenture</i> : forsitan, forte.
<i>Oneli</i> : solum, tantum.	<i>Perel</i> : periculum.
<i>Onestli</i> : honeste.	<i>Performe</i> : perficere.
<i>Onoure</i> : honorare.	<i>Perische, schulen</i> : peribunt.
<i>Onoure, schal</i> : honorificabo.	<i>Persecucion</i> : persecutio.
<i>Ony</i> : aliquis, quis.	<i>Person</i> : persona.
<i>Ony man</i> : quis.	<i>Peyne</i> . See <i>Truelith with peyne</i> .
<i>Ony maner</i> : quomodo.	<i>Place</i> : locus.
<i>Onys</i> : semel.	<i>Plauntid togidere</i> : complantatus.
<i>Onything</i> : aliquis, quid, quid- quam.	<i>Plente</i> : abundantia, plenitudo.
<i>Oost</i> : hospes.	<i>Plenteouse, schulde be</i> : abun- daret.
<i>Oostis</i> : Sabaoth.	<i>Plenteouse, was</i> : abundavit.
<i>Opene</i> : manifestus, patens.	<i>Plenteouse, was more</i> : super- abundavit.
<i>Openli</i> : in manifesto, palam.	
<i>Opyn, is maad</i> : patefactum est.	
<i>Or</i> : an, aut, vel. See <i>Whethir . . . or</i> .	<i>Please</i> : placere, placeat.

<i>Pleside</i> : placuit.	<i>Rathere</i> : potius.
<i>Plesith</i> : placet.	<i>Recouselyng</i> : reconciliatio.
<i>Plesyng</i> : placens. See <i>Wel plesyng</i> .	<i>Recouselid</i> : reconciliatus.
<i>Pore man</i> : pauper.	<i>Recouselid, ben</i> : reconciliati-
<i>Potter</i> : figulus.	sumus.
<i>Power</i> : potentia, potestas.	<i>Redi</i> : promptus.
<i>Preche the gospel</i> : evangelizare.	<i>Redi, made</i> : præparavit.
<i>Preche, schulen</i> : prædicabunt.	<i>Reformed, be</i> : reformamini.
<i>Prechen</i> : prædicamus.	<i>Refreischid, be</i> : refrigerer.
<i>Prechid, haue</i> : prædicavi.	<i>Regne</i> : regnet.
<i>Prechist</i> : prædicas.	<i>Regne, schulen</i> : regnabunt.
<i>Prechous</i> : prædicans.	<i>Regnyde</i> : regnavit.
<i>Prechyng</i> : prædicatio.	<i>Resside</i> : suscitavit.
<i>Preie, schulen</i> : oremus.	<i>Relif</i> : reliquus.
<i>Preier</i> : oratio.	<i>Remyssioun</i> : remissio.
<i>Preieth</i> : interpellat.	<i>Rennynge</i> : currens.
<i>Preisynge</i> : laus.	<i>Repreuable</i> : reprobus.
<i>Prepcie</i> : præputium.	<i>Reprewe</i> : improperium.
<i>Present thingis</i> : instantia.	<i>Resonable</i> : rationabilis.
<i>Preue</i> : probetis.	<i>Resoun</i> : ratio.
<i>Preued, is</i> : probatus est.	<i>Resseyue</i> : suscipiatus.
<i>Preueden</i> : probaverunt.	<i>Resseyueden</i> : recipientes.
<i>Preuest</i> : probas.	<i>Restist</i> : requiescis.
<i>Preueth</i> : probat.	<i>Rettid, was</i> : imputabatur.
<i>Preuyng</i> : probatio.	<i>Reuelacioun</i> : revelatio.
<i>Preye</i> : rogo.	<i>Rewme</i> : regnum.
<i>Prince</i> : princeps.	<i>Riche</i> : dives.
<i>Principatus</i> : principatus.	<i>Richessis</i> : divitiae.
<i>Prisoner, euen-</i> : concavitus.	<i>Riztful</i> : justus.
<i>Priuy</i> : See <i>Bacbiter, Priuy</i> .	<i>Rizt half</i> : dexter.
<i>Profet</i> : propheta.	<i>Riztwisnesse</i> : justitia.
<i>Profit</i> : utilitas.	<i>Rise vp, schal</i> : exurget.
<i>Profitable thingis, more</i> : utiliora.	<i>Roos azen</i> : resurrexit.
<i>Profiteh</i> : prodest.	<i>Roote</i> : radix.
<i>Prophecie</i> : prophetia.	<i>Rysyne azen</i> : resurgens, resur-
<i>Proude</i> : superbus.	rectio.
<i>Prudence</i> : prudentia.	
<i>Prudent</i> : prudens.	
<i>Punysche</i> : afficiant.	<i>Saaf</i> : salvus.
<i>Puple</i> : plebs, populus.	<i>Sacrifice</i> : hostia.
<i>Pupplischid, is</i> : divulgata est.	<i>Sacrilegie</i> : sacrilegium.
<i>Purpos</i> : propositum.	<i>Saddere</i> : firmior.
<i>Purposide</i> : proposui.	<i>Same</i> : idem.
<i>Pursuen, men that</i> : persequentibus.	<i>Same thing</i> : idem, idipsum. See <i>This same thing</i> .
<i>Purveye</i> : providens.	
<i>Put awei</i> : repulit.	<i>Sauere</i> : sapere.
<i>Putte</i> : ponatis, pono.	<i>Sauerent</i> : sapiunt.
<i>Quyke</i> : vivus.	<i>Sauerynge</i> : sapiens.
<i>Quykene, schal</i> : vivificabit.	<i>Schame</i> : erubesco.
<i>Quykeneith</i> : vivificat.	<i>Schamen</i> : erubescitis.
<i>Quyt, schal be</i> : retribuetur.	<i>Sche</i> : illa, ipsa.
	<i>Scheep</i> : ovis.

<i>Schenschipe</i>	: ignominia.	<i>Seruise</i>	: ministerium, obsequium.
<i>Schewe</i>	: ostendere, ostendam.	<i>Seruyng</i>	: serviens.
<i>Schewe, to</i>	: ostenderet.	<i>Set, haue</i>	: posui.
<i>Schewen</i>	: ostendunt.	<i>Set in</i>	: inserere.
<i>Schewid</i>	: manifestus.	<i>Set in, art</i>	: insertus es.
<i>Schewid, hath</i>	: manifestavit.	<i>Set yn, schulen be</i>	: inserentur.
<i>Schewid, is</i>	: annuntiatur, mani-	<i>Seuene</i>	: septem.
	festata est, revelatur.	<i>Seyn, is</i>	: videtur.
<i>Schewid, schal be</i>	: revelabitur.	<i>Siche thing</i>	: talis.
<i>Schewid bi skile, han</i>	: causati-	<i>Signe</i>	: signum.
	sumus.	<i>Sijk, sijk man</i>	: infirmus.
<i>Schewyng</i>	: ostensio, revelatio.	<i>Sijk, is maad</i>	: infirmatur.
<i>Sclaundre</i>	: scandalum.	<i>Sijk, was</i>	: infirmabatur.
<i>Sclaundrid, is</i>	: scandalizatur.	<i>Silf.</i> See <i>Zou-, Hem-, Hym-, My-, Thi-, Vs-, We us-, Y my-, silf.</i>	
<i>Scriptura</i>	: scriptura.	<i>Sister</i>	: soror.
<i>Se</i>	: videre, vide, videant, video.	<i>Skile.</i> See <i>Schewid bi skile</i> .	
<i>Se, schal</i>	: videam.	<i>Slauztir</i>	: occisio.
<i>Se, schulen</i>	: videbunt.	<i>Slayn, ben</i>	: mortificamur.
<i>See</i>	: mare.	<i>Slayn, han</i>	: occiderunt.
<i>Seed</i>	: semen.	<i>Sle, schalt</i>	: occides.
<i>Seen</i>	: videmus.	<i>Sleen</i>	: mortificaveritis.
<i>Seeth</i>	: videt.	<i>Sleep</i>	: somnus.
<i>Seid, is</i>	: dictum est.	<i>Slow</i>	: occidit.
<i>Seid, was</i>	: dictum est.	<i>Slow</i>	: piger.
<i>Seide</i>	: diceret.	<i>Snake</i>	: aspis.
<i>Seide, bifor</i>	: prædixit.	<i>So</i>	: ita, sic. See <i>And so.</i>
<i>Seie</i>	: dico, dixeris.	<i>So that</i>	: ita.
<i>Seie, schalt</i>	: dices.	<i>Sobrenesse</i>	: sobrietas.
<i>Seie, schulen</i>	: dicemus.	<i>Soffli.</i> See <i>Stirith soffli</i> .	
<i>Seien</i>	: aiunt, dicimus.	<i>Solace</i>	: solatium.
<i>Seist</i>	: dices, dicis.	<i>Sone</i>	: filius.
<i>Seith</i>	: ait, dicit.	<i>Sorewe</i>	: contritio, dolor.
<i>Seiyng</i>	: dicens.	<i>Sorewen</i>	: gemimus.
<i>Seken</i>	: querunt.	<i>Sorewith</i>	: ingemiscit.
<i>Sekih</i>	: scrutatur.	<i>Sorewyng</i>	: gemitus.
<i>Sekyng</i>	: querens, requirens.	<i>Sori in conscience, be maad</i>	: con-
<i>Seld</i>	: venundatus.		tristatur.
<i>Seme</i>	: appearat.	<i>Sothefast</i>	: verax.
<i>Sende, schal</i>	: mittam.	<i>Sotheli</i>	: vero. See <i>3his, sothely</i> .
<i>Sent, be</i>	: mittantur.	<i>Soucreyn, is</i>	: præest.
<i>Sente</i>	: mittens.	<i>Souzt, is</i>	: queritur.
<i>Sepulcre</i>	: sepulcrum.	<i>Souzie</i>	: quarebat.
<i>Serpent</i>	: serpens.	<i>Soule</i>	: anima, mens.
<i>Servage</i>	: servitus.	<i>Spare</i>	: parcat.
<i>Seruaunt</i>	: servus.	<i>Sparide</i>	: pepercit.
<i>Serue</i>	: servire, serviamus, ser-	<i>Spedi</i>	: prosperus.
	vio.	<i>Speke</i>	: loqui, loquor.
<i>Serue, schulde</i>	: serviet.	<i>Spekith</i>	: loquitur.
<i>Sernen</i>	: servierunt.	<i>Spekyng</i>	: eloquium.
<i>Seruen</i>	: serviamus, serviens, ser-	<i>Spirit</i>	: spiritus.
	viunt.		
<i>Serueth</i>	: servit.		

<i>Spiritual</i> : spiritualis.	<i>Synne</i> : delictum, mors, peccatum.
<i>Spred abroad</i> , is: diffusa est.	<i>Synne</i> : peccans.
<i>Spurneden</i> : offenderunt.	<i>Synne, schulen do</i> : peccabimus.
<i>Stable</i> : firmus.	<i>Synned, han</i> : peccaverunt.
<i>Stabischen</i> : statuimus.	<i>Synned</i> : peccaverunt.
<i>Stele, schal</i> : furandum.	<i>Synner</i> : peccator.
<i>Stele, schalt</i> : furaberis.	
<i>Stelis</i> : furaris.	
<i>Step</i> : vestigium.	<i>Take</i> : assumite, suscipite.
<i>Stidefast, make</i> : statuere.	<i>Take, han</i> : accepistis.
<i>Stie, schal</i> : ascendet.	<i>Take, hath</i> : assumpit.
<i>Stire</i> : provocem.	<i>Takun</i> : acceptus.
<i>Stirid, hause</i> : excitavi.	<i>Takyng vp</i> : assumptio.
<i>Stirih softis</i> : exhortatur.	<i>Tasted, a litil part of that that</i> is: delibatio.
<i>Stonde, schal</i> : stabit.	<i>Techere</i> : eruditior.
<i>Stonde, schulen</i> : stabimus.	<i>Techist</i> : dicis, doces.
<i>Stonden</i> : stamus.	<i>Techith</i> : docet.
<i>Stondist</i> : stas.	<i>Techyng</i> : doctrina.
<i>Stondith</i> : stat.	<i>Teld, be</i> : annuntietur.
<i>Stoon</i> : lapis, petra.	<i>Teld, is</i> : annuntiatum est.
<i>Stoppid, be</i> : obstruatur.	<i>Teld out, that moun not be</i> : inenarrabilis.
<i>Streizle out</i> : expandi.	<i>Testament</i> : testamentum.
<i>Strength</i> : fortitudo.	<i>Than</i> : quam.
<i>Strijf</i> : contentio.	<i>Thanks, Y</i> : gratias.
<i>Stylle</i> : tacitus.	<i>Thankyngis, diden</i> : gratias egerunt.
<i>Such</i> . See <i>Manere, such</i> .	<i>Thankyngis, do</i> : gratias ago.
<i>Such men</i> : hujuscemodi.	<i>Thankyngis, doith</i> : gratias agit.
<i>Sue</i> : æmulentur, sectemur.	<i>Thanne</i> : ergo, igitur, itaque, tunc.
<i>Sueden</i> : sectabantur.	<i>That</i> : eam, eum, hoc, id, illud; qui, quæ, quam, quod, quid; quia, quod, quoniam, ut. See <i>So</i> , <i>Til-</i> , <i>that</i> .
<i>Suen</i> : sectantur.	<i>That not</i> : ne.
<i>Suffren togidere</i> : compatimur.	<i>That that</i> : quod.
<i>Suffrid, hath</i> : sustinuit.	<i>That thing</i> : eo, illud.
<i>Suget</i> : subditus.	<i>That thing, of</i> : eius.
<i>Suget, be</i> : subdita sit, subditi estote.	<i>That, to</i> : ei.
<i>Suget, ben</i> : subjecti sunt.	<i>Thee</i> : te, tibi.
<i>Suget, is</i> : subjecta est.	<i>Thee, to</i> : tibi.
<i>Suget, made</i> : subjecit.	<i>Then</i> : ii, illi, ipsi.
<i>Sum</i> : aliquis, quidam.	<i>There</i> : ibi.
<i>Sum man</i> : quis, quidam.	<i>Therfor</i> : autem, ergo, ideo, igitur, propterea.
<i>Sum tyme</i> : aliquando.	<i>Therynne</i> : in illo.
<i>Sumwhat</i> : aliquis.	<i>These</i> : his, ii, isti.
<i>Superflu</i> . See <i>Feest, superflu</i> .	<i>These thin gis</i> : haec.
<i>Susteyne</i> : sustinere.	<i>Thi, thin</i> : tuus.
<i>Suynge</i> : sectando.	<i>Thisilf</i> : te ipsum, temetipsum.
<i>Sword</i> : gladius.	
<i>Swete</i> : dulcis.	
<i>Swifte</i> : velocis.	
<i>Swifti</i> : velociter.	
<i>Symples</i> : simplex.	
<i>Symplenesse</i> : simplicitas.	
<i>Synge, schal</i> : cantabo.	

<i>Thidur</i> : illuc.	<i>Tribulaciooun</i> : tribulatio.
<i>Thilke</i> : hoc, illud, quos.	<i>Tribut</i> : tributum.
<i>Thing</i> . See <i>Comynge</i> , <i>thingis to</i> ,	<i>Trist</i> : confido.
<i>Good</i> -, <i>Goostli</i> -, <i>Hize</i> -, <i>Maad</i> -,	<i>Tristist</i> : confidis.
<i>Meke</i> -, <i>No</i> -, <i>Ony</i> -, <i>Present</i> -,	<i>Trone</i> : tribunal.
<i>Profitable</i> -, <i>Same</i> -, <i>Sicher</i> -,	<i>Tunge</i> : lingua.
<i>That</i> -, <i>These</i> -, <i>This</i> -, <i>This</i>	<i>Turne awei</i> : avertat.
<i>same</i> -, <i>Tho</i> -, <i>Vnuysible</i> -,	<i>Tyme</i> : tempus. See <i>Sum tyme</i> .
<i>What</i> -, <i>Whateuero</i> -, <i>Which</i> -,	<i>Tyme, afir the</i> : adhuc.
<i>Yuel</i> -, <i>thing</i> .	<i>Tyme, to this</i> : adhuc.
<i>Thirstith</i> : sitit.	<i>Vanyschiden</i> : evanuerunt.
<i>This</i> : hic, haec, hoc, huic, hujus,	<i>Vanyte</i> : vanitas.
hunc, istam. See <i>Dai</i> , <i>this</i> .	<i>Vengere</i> : vindex.
<i>This same thing</i> : hoc ipsum.	<i>Veniaunce</i> : vindicta.
<i>This thing</i> : hoc, hoc ipsum.	<i>Venym</i> : venenum.
<i>Tho</i> : ea.	<i>Vertu</i> : virtus.
<i>Tho thingis</i> : ea, illis.	<i>Vessel</i> : vas.
<i>Tho thingis, of</i> : eotum.	<i>Vnbleue</i> : incredulitas.
<i>Tho thingis that</i> : quæ.	<i>Vnbouneden, ben</i> : soluti sumus.
<i>Thorouz</i> : per.	<i>Vnceli</i> : infelix.
<i>Thou</i> : tu.	<i>Vnchastites</i> : impudicitia.
<i>Thouȝt</i> : cogitatio.	<i>Vnclene</i> : commune.
<i>Thousyndes</i> : millia.	<i>Vnclennesse</i> : immunditia.
<i>Throtte</i> : guttur.	<i>Vncorruptioun</i> : incorruptio.
<i>Thus</i> : sic.	<i>Vncorruptible</i> : incorruptibilis.
<i>Til</i> : usque.	<i>Vndirstoden</i> : intellexerunt.
<i>Til zit</i> : adhuc.	<i>Vndur</i> : sub.
<i>Til that</i> : donec.	<i>Vndurdoluun, han</i> : suffoderunt.
<i>To</i> : ad. See <i>Drawyng</i> -, <i>For</i> -, <i>Lieth</i> -, <i>to</i> .	<i>Vndurputtiden</i> : supposuerunt.
<i>Tofore</i> : ante.	<i>Vndurstonde</i> : intelligo, sapere.
<i>Togidere</i> : invicem, simul, in in-	<i>Vndurstonde, schulen</i> : intelligent.
vicem. See <i>Biried</i> -, <i>Closide</i> -, <i>Coumfortid</i> -, <i>Delite</i> -, <i>Eiris</i> -, <i>Gidere</i> -, <i>Glorified</i> -, <i>Plauntid</i> -, <i>Suffren</i> -, <i>Worchen</i> -, <i>togidere</i>	<i>Vndurstondh</i> : sapit.
<i>Tokene</i> : signum.	<i>Vndurstondyng</i> : intelligens.
<i>Tokenyng</i> : signaculum.	<i>Vnexcusable</i> : inexcusabilis.
<i>Tol</i> : vectigal.	<i>Vnfeithful man</i> : infidelis.
<i>Took</i> : accepit, suscepit.	<i>Vnhknowyng</i> : ignorans.
<i>Trauelen</i> : laborant.	<i>Vnmanerli</i> : incompositus.
<i>Trauelid</i> , <i>hath</i> : laboravit.	<i>Vnnethis</i> : vix.
<i>Trauelith with peyne</i> : parturit.	<i>Vnpite</i> : impietas.
<i>Tre</i> . See <i>Olius tre</i> , <i>Olyue tre</i> , wielde.	<i>Vnpossible</i> : impossibilis.
<i>Treddo</i> : conterat.	<i>Vnprofitable</i> : inutiles.
<i>Tresorere</i> : arcarius.	<i>Vnrepentaunt</i> : impenitens.
<i>Tresorist</i> : thesaurizas.	<i>Vnrizwines</i> : injustitia.
<i>Trespas</i> : prævaricatio.	<i>Vnserchable</i> : investigabilis.
<i>Trespassour</i> : prævaricator.	<i>Vnstidefastnesse</i> : infirmitas.
<i>Trespassyng</i> : prævaricatio.	<i>Vnstidfast, was maad</i> : infirmatus est.
<i>Treuthe</i> : veritas.	<i>Vnrist</i> : diffidentia.
	<i>Vnuysible thing</i> : invisibilis.
	<i>Vnwise, unwise man</i> : insipiens.
	<i>Vnworschipist</i> : inhonoras.

<i>Vp.</i> See <i>Boryng-</i> , <i>Rise-</i> , <i>Tahyng-</i> .	<i>Who</i> : quis.
<i>Vp.</i>	<i>Whoeuer</i> : quicumque.
<i>Vpon</i> : super.	<i>Whom</i> : cui, quem, quo.
<i>Vs</i> : nos, nobis, nostrum.	<i>Whom, of</i> : cuius.
<i>Vs, of</i> : nostrum, vestrum.	<i>Whom, on</i> : cujus.
<i>Vs, to</i> : nobis.	<i>Whom, to</i> : cui, quibus.
<i>Vse</i> : fruitus fuero.	<i>Whos</i> : cuius, quorum.
<i>Vss</i> : usus.	<i>Wickid</i> : iniquus.
<i>Vssilf</i> : ipsi.	<i>Wickid man</i> : impius.
<i>Vssilf, to</i> : nobis.	<i>Wickidnesse</i> : impietas, iniquitas, injustitia.
<i>Wagis</i> : stipendum.	<i>Wielde</i> : See <i>Olyus tre, wielde</i> .
<i>Walke</i> : ambulemus.	<i>Wille</i> : velle.
<i>Walkist</i> : ambulas.	<i>Wille</i> : voluntas. See <i>Yuel wille</i> .
<i>Wandre</i> : ambulemus.	<i>Wille, of o</i> : unanimis.
<i>Wandren</i> : ambulant.	<i>Willynge</i> : volens.
<i>Was</i> : erat, esset, fuisse, fuit.	<i>Wilt</i> : vis.
<i>We</i> : nos.	<i>Wisdom</i> : sapientia.
<i>We vssilf</i> : nos ipsi.	<i>Wise</i> : modum.
<i>Weis</i> : iter, via.	<i>Wise, wise men</i> : sapiens.
<i>Weiwardnesse</i> : nequitas.	<i>Wiste not</i> : nesciebam.
<i>Wel</i> : bene. See <i>Grete wel</i> .	<i>Wit</i> : sensus.
<i>Wel plesyng</i> : beneplacens.	<i>Witen</i> : scimus.
<i>Wente bifore</i> : præcessit.	<i>Witen not</i> : nescimus, nescitis.
<i>Went out</i> : exivit.	<i>With</i> : cum.
<i>Wepe</i> : flere.	<i>Withouten</i> : absque, sine. See <i>Bi-gynnyng and endyng, withouten</i> .
<i>Were</i> : essemus.	<i>Withynne</i> : intra.
<i>Weren</i> : esse, erant, essemus, essetis, fuerunt, fuitis.	<i>Withholden</i> : detinent.
<i>Werk</i> : opus.	<i>Withstandith</i> : resistit.
<i>Whanne</i> : cum.	<i>Witnesse</i> : testis.
<i>What</i> : quæ, quam, quem, quid, quod.	<i>Witnessid, that is</i> : testificatus.
<i>Whateuer</i> : quocumque.	<i>Witnessyng</i> : testimonium.
<i>Whateuer thingis</i> : quæcumque.	<i>Witynge</i> : sciens.
<i>What thing</i> : quo.	<i>Wlatist</i> : abominaris.
<i>Where</i> : ubi.	<i>Wole</i> : volo, vult.
<i>Wherfor</i> : propter quod.	<i>Wombe</i> : venter, vulva.
<i>Whether</i> : an, numquid.	<i>Woman</i> : foemina, mulier.
<i>Whethir . . . not</i> : nonne.	<i>Wonder, greet</i> : prodigium.
<i>Whethir . . . or</i> : an, sive.	<i>Woot</i> : scio, scit.
<i>Whi</i> : quare. See <i>For whi</i> .	<i>Worche</i> : operor.
<i>Which</i> : qua, quæ, quam, quibus, quo, quod, quos.	<i>Worchen togidere</i> : cooperantur.
<i>Whiche euer</i> : quicunque.	<i>Worchiþ</i> : operatur.
<i>Which man</i> : quo.	<i>Word</i> : sermo, sonus, verbum.
<i>Which, of</i> : quorum.	<i>World</i> : mundus, orbis terræ, saeculum.
<i>Which, the</i> : qui, quæ.	<i>Worldis of worldis</i> : saeculum.
<i>Which thing</i> : quod.	<i>Worschipe</i> : honorificetis.
<i>Which, to</i> : cui, quibus.	<i>Worschipen</i> : honor.
<i>While</i> : cum.	<i>Worthi</i> : condignus, dignus.
	<i>Worthili</i> : digne.

<i>Wortis</i> : olus.	<i>Wrouȝten</i> : operabantur, operans.
<i>Wraththe</i> : ira.	<i>Wyn</i> : vinum.
<i>Writun</i> : scriptus.	
<i>Writun, ben</i> : scripta sunt.	<i>Y</i> : ego. See <i>Thanke</i> , <i>Y</i> .
<i>Writun, is</i> : scriptum est.	<i>Y mysilf</i> : ego ipse.
<i>Wrong</i> : contumelia.	<i>Y mage</i> : imago.
<i>Wroot</i> : scripsi, scripsit.	<i>Ynneve</i> : interior.
<i>Wrouȝt, hath</i> : operatum est.	<i>Yuel, yuel thing</i> : malum.
<i>Wrouȝte</i> : operatum est.	<i>Yuel wille</i> : malignitas.

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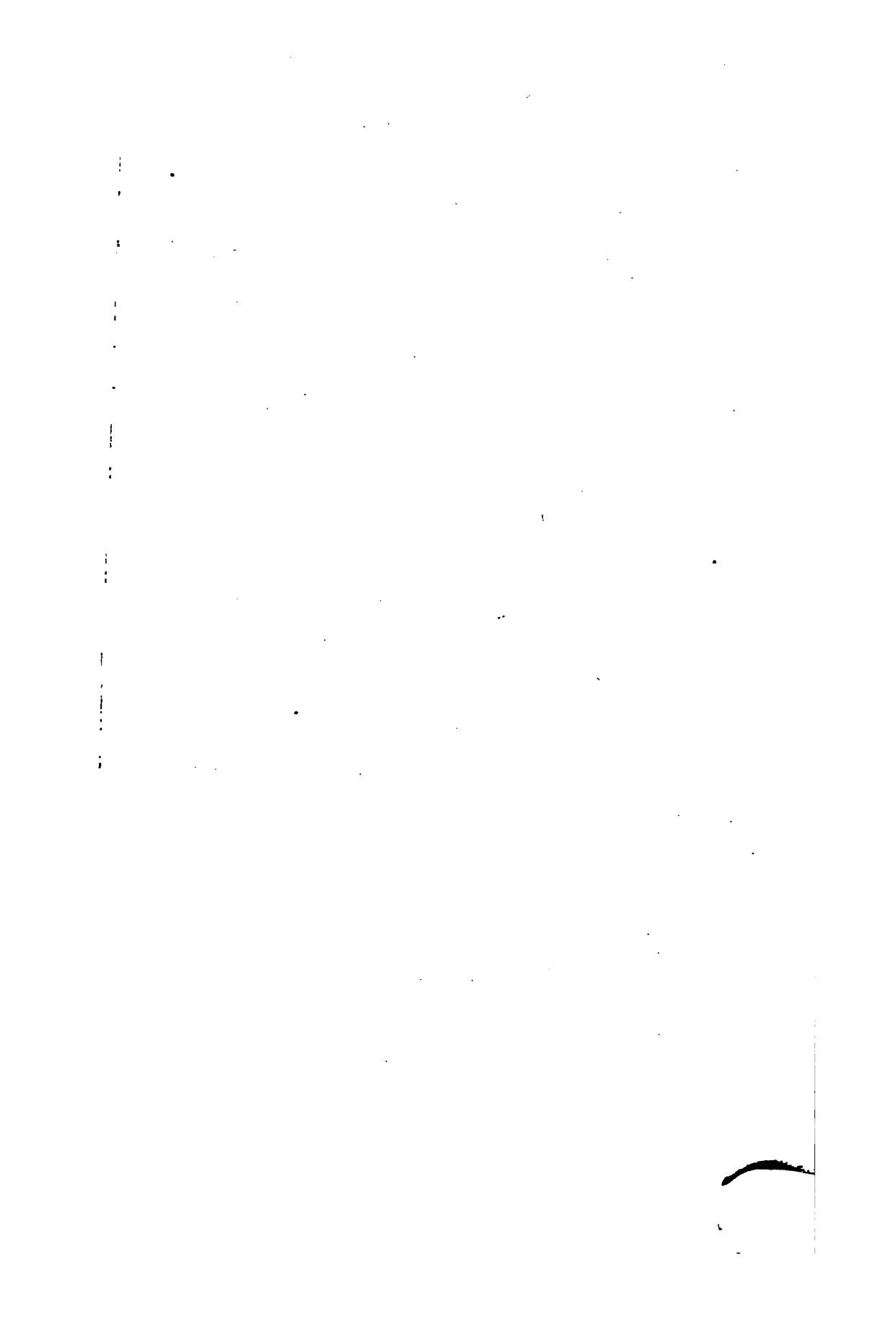
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